



Catalogue  
OF THE

Arabic and Persian Manuscripts

IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME VIII  
(PERSIAN MSS)

BIOGRAPHY ROMANCES, TALES  
AND  
ANECDOTES

*Prepared by*  
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*Khan Bahadur*

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1925



## PREFACE

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THE present is the eighth volume of the Catalogue of Arabic and Persian MSS in the Oriental Public Library at Bankipore and the sixth dealing with the Persian MSS. It contains notices of 120 MSS which added to the contents of the first five volumes brings up the total to 768 MSS.

Of these 120 MSS the first 77 belong to the important section Biography. This section comprises a number of very rare works including several early and very valuable Tadhkirahs of the Shaykhs and poets of early times. The remaining 43 MSS are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue but particular attention may be invited to the following —

- No 654 A very neatly written and correct copy (dated A H 1044) of Sayf ud Din's Asar ul Wuzara containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirza Sultan Husayn Baiqara (A H 873-911).
- No 659 An old and correct copy of the first part of Farid ud Din Attar's Tadhkirat ul Auliya dated A H 724.
- No 660 Another old and neatly written copy of the same Tadhkirah dated A H 830.
- No 662 A very rare copy of Safwat us Safa by Ibn i Barzaz containing a detailed account of the life of the celebrated saint Shaykh Safi ud Din Ishaq the ancestor of the Safawi Kings of Persia.
- No 663 An exceedingly valuable and beautifully written copy of Majalis ul Ushshaq containing a number of illustrations in the finest Persian style.
- No 671 Kalimat us Sadiqin A very valuable and rare work containing biographies of saints who lie buried in Dihli.

- No 673 A copy of Dârâ Shikûh'; Safinat-ul-Auliya, revised and collated by the author himself
- No 676 Mu'ât ul-Asrâr A rare and very valuable work on the lives of the renowned saints from the rise of Islâm down to the ninth century of the Muhammadan era
- No 684 A very valuable copy of a portion of Taqi Kâshî's Tadkirah of Persian poets, revised and collated by the author himself
- Nos 685-686. 'Urafât-ul-Âshuqin An extremely rare and very extensive Tadkirah of Persian poets by Taqi Auhadi complete in two volumes
- No 690 A copy of the very rare third volume of Khvush-gû's Tadkirah of Persian poets (سینه حوگو), containing notices of contemporary poets
- No 691 A copy of Azâd Bilgûnâmi's Yad-i Baydâ partly in the handwriting of the author himself
- No 701 A rare copy of Gul-i Ra'nâ by Lachhmi Narâyan Shafiq on the lives of Persian poets, both Hindû and Muslim
- Nos 704-705 Khulâsat-ul-Kalâm by 'Alî Ibrâhîm Khân Khâlîl containing biographical notices of those poets who wrote Masnavîs with copious extracts from their works
- No 708 The first-half of the rare and extensive 'Tadkirah of Persian poets (تراجم), by the same 'Alî Ibrâhîm Khân
- No 719 A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikân
- No 722 A rare copy of the Khâtimah of 'Abd-ul-Bâqî Nahâwandî's Ma'âsh-i Rahîmî

Mainly on account of the great economy involved it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however now that the printing is being done in Calcutta and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer Khan Bahadur Abdol Muqtadir who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr J A Chapman Librarian of the Imperial Library Calcutta who since Sir Denison Poole left India has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is at present in the hands of Mr E A Horne who in the absence of Mr Chapman on leave in England has seen the present volume through the Press.



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## ERRATA

Page	Line	
17	11	Bashar Hafı should be Bıshr Hafı
29	1	regna should be regnal
34	18	گنی مرو should be گنی مرو
43	31	103 should be 104 and the serial numbers that follow it should be increased by one
51	24	Bustamı should be Bıstamı
53	2	Ayd should be Zavd
56	2	Bashar should be Bıshr
	24	Daranı should be Daranı
	38	Dınawarı should be Dınarwari
58	24	Qudavb should be Qadıb
77	33	founded on should be on which is founded
103	8	Aksır should be İksır
126	20	س should be اس
146	35	برحمۃ حل should be برحمۃ حل حدب
177	9	لطائف الطراف should be لطائف الطراف
171-197		The page heading (odd pages) should be Romances Tales and Anecdotes



# PERSIAN MANUSCRIPTS.

## BIOGRAPHY OF CHRIST

No 649

fol 179 line 14 size 7½ x 4½ 2½ x 2½

مرآت القدس

MIR'ÂT-UL-QUDS

THE life of Christ based on the Gospel

Author Padre Ceronimo Xavier سی روئیمه سور

Beginning —

بسم الله الاب والابن والروح القدس انه احد مرآت القدس که در آن  
گذاشته می باشد داستان احوال حضرت مسیح که در آن  
نارای تعظیم اسمانی و معجزاتی برگزیده را گفته اند خطی در  
حرف اوزار سجاوید شده و در آن وی من تراگنده  
شد الح \*

The author & Jesuit was a native of Navarre. He joined the Mission at Cor in 1571 and died there in 1617. See Zedler's Lexikon & Xaverius (Hier) Biogr Univ s v Xavier (Jerome) Dorn St Petersburg Catalogue pp 243-246 Rien d p 3 Ethé Bodl Lib Cat No 64 Ethé India Office Lib Cat Nos 619-620 W Pertsch p 7

VOL VIII

The work was edited with a Latin translation by Louis de Dieu, under the title of "Historia Christi Persicé," Lugduni Bat., 1639

The same wrote a history of St Peter, also edited by L. de Dieu, Lugd Bat., 1639, lives of all the twelve apostles written in 1609, a copy of which is mentioned by Uri, p 270 a Persian translation of the Psalms and the "Guide of Kings," addressed to Jahângîr in 1609 see Bibliotheca Marsdeniana p 395

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Âgrâh, where he was assisted in his Persian translation by Maulânâ 'Abd-u -Sattâr bin Qâsim Lâhaurî مولانا عبد الساتر بن قاسم لاہوری

In the preface, fol 4<sup>b</sup> he refers us for a detailed account of the subject to his other work A'inah-i-Haq Numâ <sup>آئینہ حق</sup> which he says he had then very nearly completed. The date and place of composition, given at the end of the preface are Âgrâh, 15 Urdî Bihîst, A D 1602 = A H 1011 (wrongly written here 1612 <sup>ہزار و سس</sup>), for in the conclusion he distinctly says that he completed the work at Âgrâh in the forty-seventh year of Akbar's reign (A D 1602)

The work is divided into four chapters as follows —

I Christ's infancy <sup>باب اول در طفولیت مسیح و بزرگس یافتن او</sup>, on fol 4<sup>b</sup>

II His miracles and teaching <sup>باب دوم در معجزات و تعلیم او</sup> on fol 46<sup>b</sup>

III His pains, sufferings and death <sup>باب سوم در آلام و محنتها و مرگ مسیح</sup>, on fol 144<sup>a</sup>

IV His resurrection and ascension <sup>باب چهارم بر حیات مسیح از قبر و رفتن او بر آسمان</sup>, on fol 164<sup>a</sup>

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded head-piece. The headings are written in red.

The name <sup>داستان مسیح</sup>, by which the work is commonly known, is written in red as a running title at the top of every other page.

Dated 19th Dulqa'ad, A H 1037

Presented to the library by Sayyid Safdar Nawwâb of Patna

## No 650

fol 37 line 1<sup>a</sup> (in 4 coll) size  $8\frac{1}{4} \times 5\frac{1}{4}$   $6 \times 3\frac{1}{2}$

## The sum

An incomplete copy of the preceding work

The beginning of this copy is different from that of the above  
It begins thus —

\* پس از سانس امر دگا در حمان محمد سابع د ماندگان الح \*

The first line on fol 2 of the above copy corresponds with the sixth on fol 2 of the present. It breaks off in the middle of the first half of Chapter II with the line corresponding with line 12 fol 71 line 12 of the preceding copy.

Written diagonally in small Nasta'liq on thin but good paper within three gold ruled columns with an illuminated head piece.

The title داسان مسیح is found here on fol 1<sup>a</sup>

The copy has numerous clerical errors

Dated A H 1013

Scribe عبد الرزاق مددکاری

It may be remarked here that the general appearance of the MS the hand writing and the illumination at the beginning lead us to suppose that the copy was written in or immediately after the 18th century and that the date A H 1013 is spurious.

## PHILOSOPHERS

## No 651

fol 53 lines 17 size  $9\frac{1}{4} \times 5\frac{1}{4}$   $6\frac{1}{4} \times 3\frac{1}{2}$

اقوال حکما

## AQWÂL-I HUKAMÂ

Biographies of ancient and modern philosophers and wise men being an abridgment of Maqṣud Ali Tabrizi's (معصود علی تبریزی)





Aphrodisiensis) شهابكی آلام Ali Ibn Is'andari شهابكی یونانی /ariduht گلی (Diogenes Oeniens) fol 18<sup>b</sup> بقراط (Hippocrates) fol 20<sup>i</sup> اومروس (Homorus) fol 21 سولون (Solon) fol 22 read رهن (/eno) fol 23 اسکندر دی القریس (Alexander) fol 23<sup>i</sup> ریس (Ptolemaeus) fol 26<sup>i</sup> عریقوروس (Gregorius) and باسلئوس (Basilius) fol 28<sup>i</sup> Inqum in fol 28<sup>i</sup> حالئوس (Calenus) fol 32

Part II beginning on fol 35<sup>i</sup> —

Hun'ayn bin Ish'iq with the *Kunyah* Abu /ayd of Bagdad the first to translate Yunani books into Arabic fol 3<sup>i</sup>

Ish'iq bin Hun'ayn a friend of Muktafi killed in astrology on which he wrote several works fol 36

Muhammad bin Dinar well versed in کیمیا (chemistry) fol 36

Abu Usman Sa'id bin Ya'qub Dimashqi well versed in Arabic and Yunani fol 6<sup>i</sup>

Abul Khayr bin Bilham of Bagdad known as بقراط دوم or Hippocrates II who embraced Islam in his old age fol 36<sup>b</sup>

Abu Nu'ayr Karabi fol 37 Yahya Yahwi entitled یطریس a Christian who wrote two works on Christianity for which he received 2 000 *dinars* fol 38

Abu Sulayman Muhammad bin Mas'ud Busti who wrote the *Ikhwanus Safa* consisting of fifty one treatise with the assistance of Abu l Hasan Ali bin Hiram /amini (here ریحانی) Abu Ahmad Valirajuri Awfi and Zayd bin Paf'ah fol 38

Abu Abd Ullah Ish'iq versed in logic and author of a treatise on اکسیر fol 38

Ya'qub bin Ish'iq a mathematician (مسدس) and Abu /ayd Balkhi fol 38<sup>i</sup>

Abul Faraj Tayyib and Abul Qasim Karmani fol 39

Abu Hamid bin Ish'iq and Abu Ali bin Haysam (known as the Second Ptolemaeus) fol 39<sup>i</sup>

Abu Sabl Kufi Ibn Alim Bagdadi and Ali bin Husayn with the *Kunyah* Abu l Faraj fol 40

Abu Sahil Mas'ud Bahman Yar bin Marzuban and Abu Mansur Husayn bin Tahir of Isfahan fol 40<sup>i</sup>

Abd ul Wahid Jurjani and Abul Hasan Agiri fol 41

Abul Qasim Abd ur Rahmān bin Abi Sa'diq fol 41<sup>i</sup>

Abul Hasan Ali Naragah and Umar Khayyam fol 42

Abu Hâtum Muzaffar Isfarâ'î, Abû 'l 'Abbâs ( ٢ لوكري ), Qadi Zayn ud-Dîn bin Sahlân Sâwajî, and As'ad Mahnî, fol 42<sup>b</sup>

Tâj-ud-Dîn bin 'Abd-ul-'Azîm Shâristânî Abul Hasan Tabib Bagdâdî Ishâq bin Mahârib Qummî and Abû Ja'far bin Bâbwayh, fol 43<sup>a</sup>

Sâhib bin 'Amîd and Abû 'Alî Ahmad bin Muhammad Maskawayh fol 43<sup>b</sup>

Abul Qâsim Hasan bin Fadl Abun Nafis Abu'l Hasan Jawshânî, and Abû Muhammad Bukharî fol 44<sup>a</sup>

Abul Barakat Bagdâdî Bahâ ud-Dîn Abu Muhammad ( ٢ رعي ~ ) Muhammad Hausi Sarakhsi, and Mahmûd Khwârazmî fol 44<sup>b</sup>

'Abd-ul-Rahman Khâzmî Allâmi, Muhammad bin Ahmad Bayhaqî and Abu Rayhân Muhammad bin Ahmad Bîrûnî fol 45<sup>a</sup>

Abul Hasan 'Awfi Abû 'Alî Îsâ and Shaykh Abû 'Alî Husayn bin 'Abd'Ullah Bukhârî fol 45<sup>b</sup>

Abul Fath Bustî and Abul Hasan Muhammad bin Yusuf Amurî, fol 47<sup>b</sup>

Zayn-ud-Dîn Isma'îl Junjânî fol 48<sup>a</sup>

Abû Sulaymân Muhammad bin Tâhî Sijistânî, fol 48<sup>b</sup>

Ibn Sayyâh and Abu'l Hasan ibn Hâirîn, fol 49<sup>a</sup>

Alî bin Zayn Tabarî and 'Alî bin Shâhâk, fol 49<sup>b</sup>

Îsâ bin 'Alî Javâhî and Fakhr-ud-Dîn Muhammad bin Husayn ur-Râzî, fol 50<sup>a</sup>

Shihâb-ud-Dîn Abu'l Futuh Yahyâ Sulawardî, fol 50<sup>b</sup>

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece

Some folios at the beginning are inland in new margins

The ink has corroded the paper

Not dated 18th century

## TRADITIONISTS AND LEARNED MEN

}

No 652

foll 96 lines 21 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $8\frac{1}{2} \times 4\frac{1}{2}$ 

سلسلہ المحدثین

## BUSTÂN-UL-MUHADDISÎN

The Garden of Traditionists. Biographical notices of eminent traditionists with bibliographical accounts of their works.

Author Abd ul Aziz Dihlawi عبد العزيز دہلوی

Beginning —

الحمد لله حم حمدة اصلوة والسلاسل اذ لم اكمل الى

Maulana Shih Abd ul Aziz son of the celebrated saint and scholar Maulana Shih Wali Ullah of Dihli is the author of the well known commentary on the Qur'an entitled Tafsi ul Iath ul Aziz and of several other works. He died on 7 Shawwal 1277 = A.D. 1824.

The author deals with the work on Hadis which are generally cited as authentic by other authors.

The work has been lithographed at an Indian Press 1824 (the name of the place is not given).

Written in Indian Fa liq.

Not dated. Apparently the middle of the 19th century.

No 653

foll 112 lines 12 size  $12\frac{1}{2} \times 7\frac{1}{2}$   $8 \times 4\frac{1}{2}$ 

سمتہ المرجان فی آثار شہد رساں

SUBHAT-UL-MARJAN FI ÂSÂR-I  
HINDÛSTÂN

An incomplete copy of a Persian translation of Azid Bilgrami's Subhat ul Marjan.

Translator Sayyid Shams ud Din Haqqani ul Husayni Banarasi  
سید شمس الدین حسینی بنارس

Beginning —

حدادند که زب دو چه بدایس خارج ار بطون و بیان اس

Gulâm 'Alî Âzâd has been repeatedly mentioned in connection with other works of his See No 423

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahâriq Îsarî Paishâd (Râjah of Banâras), 1869 = A H 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Ullah Banârasî and was buried by the side of his father Shâh Wâris 'Alî

The translation begins with a versified introduction in which the translator praises the Râjah briefly and says that he translated the work at the Râjah's order

The work is divided into four sections فصل

I fol 6<sup>v</sup> On the pre-eminence of Hindustân based on Hadîs and Tafsîr فصل اول در بیان آنکه است از ذکر هند در تفسیر و حدیث

II fol 50<sup>v</sup> Notices of the 'Ulamâ of Hindûstân فصل دوم در ذکر علماء هند It ends with a detailed account of the author

The third and the fourth sections, treating respectively of 'the beauties of speech' فصل سوم در خوبیهای کلام and 'Love' فصل چهارم در ذکر عاشقان و معروبان are wanting

Written in a beautiful and clear Nasta'liq

Not dated A modern copy

## WAZÎRS, AMÎRS, NAWWÂBS, KHÂNS, ETC

No 654

fol 227 lines 16, size 9½ × 6½ 7½ × 4½

آثار الوزرا

ÂSÂR-UL-WUZARÂ.

Biographical notices of the most celebrated Wazîrs from the oldest times down to the reign of Muẓâ Sultân Husayn Bâiqarâ, who reigned from A H 873-911 = A D 1468-1505

Author Sayf ud Din Hajj bin Nizam ul Fadli (I trace in his Podl Lib Cat No 347 reads *Asfi* سب الدین حاجی بن نظام العسلی)

Beginning —

سراف و کمنداد حصص ناسانی ا که د ؟ نکاد کانداد دسرک

و مکتوح دست الیه

The author wrote this work for his patron the great Wazir *Khawajah Qiwam ud Din Nizam ul Mulk ul Khawafi* with praise of whom the work conclude. According to a statement of the author on fol 22<sup>r</sup> this great statesman accompanied Sultan Abu Sa'id Mirza (A H 854-873 = A D 1450-1468) in an expedition to Iraq and Adarbeyjan in A H 871 = A D 1466 and was appointed Governor of Qum and Ispahan A H 873 = A D 1467. We further learn from a passage on fol 226 that in A H 873 = A D 1469 he was raised to the office of Wazir to Sultan Husayn Baysunqar.

It would appear from the preface that long before the composition of the present work the author had collected in a *Ujumu'ah* the writings of great king, saints, Ulama and Wazirs which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazirs he wrote the present work for his patron. He enumerates the following as forming the basis of his composition —

د نیم ا محمد حیدر ظیری سہنامہ و س جامع الکتاب  
کتاب روح بعد سده جامع الدوایم بحکمہ مدنی جامع حواحد  
ابو نصر مسکانی کہ ا مصنفات ابو الفضل مدنی اسب ، تاریخ  
سلجوقی د نیم حم نکسی حودنی مجمع الانساب ، ناس نامہ  
ظفر د س نیم ال مطع تاریخ کمال نیم نسام الاسکا  
سائے سوانح (دوایم اٹھ loc ut h) افکا سندھی —

Beside the above works the author also mentions رسالہ مولانا (fol 2) تاریخ بنی عباس مؤلف محمد بن عدوس and عند الوفا العدی (60)

As in the Bodl Lib copy the date of composition given here (fol 223<sup>r</sup>) is A H 803 = A D 1400 which as shown by Dr Ltic is a mistake for A H 883 = A D 1478. It seems probable that the source of this and the copy in the Bodl Lib was the same.

The work is divided into two *Maqalahs*. *Maqalah* I treats

of the distinguished Wazîrs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bâbs* as follows —

- 1 Wazîrs of the ancient kings i.e., Persian and Greek **باب اول** on fol 7<sup>b</sup>
- 2 Wazîrs of the first four companions of the Prophet and the Imâms **باب دوم در ذکر وزرای حلقای راشدین و ائمه مہدئیں و صوای اللہ علیہم السلام** on fol 13<sup>b</sup>
- 3 Wazîrs of the Umayyads **باب سوم در ذکر وزرای بنی امیہ** on fol 13<sup>b</sup>
- 4 Wazîrs of the Abbâsids **باب چهارم در ذکر وزرای حلقای بنی عباس** on fol 18<sup>b</sup>
- 5 Wazîrs of the Sâmanids, **باب پنجم در ذکر وزرای آل سامان** on fol 111<sup>a</sup>
- 6 Wazîrs of the Gaznavis **باب ششم در ذکر وزرای عربویان اتابک اللہ** on fol 113<sup>b</sup>
- 7 Wazîrs of the Bûvids **باب هفتم در ذکر وزرای آل بویہ** on fol 145<sup>b</sup>
- 8 Wazîrs of the Saljûqîs, **باب هشتم در ذکر وزرای آل سلجوق** on fol 149<sup>b</sup>
- 9 Wazîrs of the Khwârazm Shâhîs **باب نهم در ذکر وزرای سلطنت خوارزمشاهی** on fol 190<sup>a</sup>
- 10 Wazîrs of Chingiz Khân and his descendants **باب دهم در ذکر وزرای حکیم خان و اولاد و اہلک او** on fol 193<sup>b</sup>
- 11 Wazîrs of the Muzaffarids and the Gûrîds, **باب یازدهم در ذکر وزرای آل مظفر و غور** on fol 214<sup>a</sup>

This heading is added here in a later hand

12 Wazîrs of Timûr and his successors. The heading is wanting and a space left blank on fol 217<sup>b</sup> seems to have been intended for it

The second *Maqâlah* (رسالہ و حواصی حباب فوام الحق) on fol 223<sup>b</sup> which according to the index on fol 7<sup>a</sup> was to contain a special account of the author's patron Khwâjah Qiwâm-ud-Dîn, in four books (باب اول در اخلاق آنحضرت و ترویج او بر تمامی وزراء عالم - باب دوم در حالات و کیفیت مہمب آنحضرت قبل از وزارت - باب سوم در حالات زمان وزارت - باب چهارم در (عنایت و اصطلاح آنحضرت بادشاه اسلام و مدت حال آنحضرت occupies in the text only eight pages and there is no subdivision. This *Maqâlah* is also imperfect in all the copies mentioned in Rieu, iii, p 969. Etthe

Bodl Lib Cat No 347 & the India Office Lib Cat No 621 and Browne Cambridge Univ Lib Cat p 157 It may therefore be concluded that the author did not finish his text

A correct copy Occasional emendations and marginal notes found throughout the copy suggest that the MS was revised and collated Many dates not given in the original text are noted in the margins in a later hand

Written in beautiful learned Naskh with the headings and the Arabic passages in red

Dated 10 Pahl 1 A H 1044

Scribe اس دروس اعظمی سیم حسن ملحق به ا ا کتوبه

The seal on the fly leaf at the beginning have been effaced

No 655

fol 301 lines 21 size  $11\frac{1}{2} \times 7\frac{1}{4}$   $9 \times 4\frac{1}{2}$

مآثر الامراء

MA'ÂSIR-UL-UMARÂ

The earlier version of the great biographical dictionary of the famous *Amirs* of the Indian empire from the beginning of Akbar's reign to the time of composition arranged alphabetically

Author ساموئل داولاہ شاہ نواز کھنہ Nawaz Samu'ud Daulah Shah Nawaz Khan شہنشاہ اہل اہل اورنگ آباد نواب مصمم الدولہ از نوار حال سہد حوالی اورنگ آباد

Shah Nawaz Khan originally named Abdur Razzak belonged to the Sayyid family of Khanwa which had come to India during the reign of Alhar and several members of which held distinguished offices under the Indian Timurids He was born on the 25th of Jumad ul A n 1111 = A D 1700 in Multan of which place his grandfather Muhammad Kizim Khan was the Diwan In his early life he repaired to Aurangabad and soon after was introduced to the court of Nazim ul Mulk Asaf Jih who made him the Diwan of Berar in A H 1141 = A D 1732 In A H 1150 = A D 1737 when Asaf Jih went to Dihli and left his son Naurang behind as his deputy the latter made the author Diwan of his own office as well as royal Diwan When Asaf ud Daulah returned to the Deccan and Naurang opposed him the author took sides with



the latter, and fought for him in the battle which took place in A.H. 1154 = A.D. 1741. Having thus incurred the displeasure of Āsaf Jāh the author went into retirement during which he occupied himself in writing the present work. He spent five years in this way, when Āsaf Jāh reinstated him in the Diwan of Bazar. A.H. 1160 = A.D. 1747. His return to duty, we are told, did not prevent him to complete the work. When Nāsr Jang succeeded his father, he made the author his Diwan. In A.H. 1165 = A.D. 1752, the author entered the court of Salabat Jang and was appointed Sūbahdar of Haydarābād. He lost this appointment but when Salābat Jang came to Aurangābad he made the author Prime Minister, and honoured him with the rank of seven thousand together with seven thousand horse and the title of Sam-i-Danlah. He held the post for four years during which time he rendered valuable service to the State. He defeated Paghla Bhonsla and took five lacs of rupees as tribute, imprisoned Surjo Rāo the Zamindār of Narmal and confiscated his territory, took fifty lakhs of rupees from the Rājā of Mysore's tribute, helped Rāo Bālaji against the Afghans, and afterwards continued to fight on the side of the French against the English. He held the post of Diwan till A.H. 1170 = A.D. 1757 when the discontented soldiery, then paying having fallen into arrears, rose against him and compelled Salabat Jang to appoint Āsaf Jāh's son, Basalat Jang in his place. This hastened his downfall. He fled to the fort of Danlatabad and his property worth lakhs of rupees was confiscated to the government. In Rabi' A.H. 1171 = A.D. 1758 he was put under arrest at Aurangābad by Haydar Jang and on the 3rd Ramadan of the same year was murdered by the French soldiers under Bussy or, as some say, shot dead by that general himself.

We learn from the preface that after Samsam ud Danlah's death the Ma'āsir ul-Umarā which he had left in the rough was lost in the sack of his house. The famous Gulam Ali Azad repeatedly mentioned in this Catalogue (see Nos. 123, 691, 697, 700, etc.) an intimate friend of the author and attached to him as secretary, recovered the missing work after a prolonged search, arranged the scattered portions and edited it adding a preface, an account of the author's life and four biographical notices extracted from his own work, *Sarw-i Āzād* (see No. 697). An English translation of the author's life, as given by Āzād was published in the *Quarterly Oriental Review*, vol. iv, pp. 267-288.

Full particulars of the work and the author will be found in the editor's account fol. 2<sup>a</sup> Moirley Descrip. Cat., p. 101, Elliot,

History of India, vol. viii pp 157-191 See also Pieu 1 p 339 I the Bodl Lib Cat Nos 166 and 167 L Blochet 1 p 372 I the India Office Lib Cat Nos 622-628

The author's life by Gulam Ali Azad fol 2 beginning —

نواب عصا الدله حمه الله تعالى نا اعلى مى بد  
سد الد راى اسب اعلى ار اسل سداد حواب اله

The author's preface on fol 8 beginning —

الحمد لله و سلام على عباده الذين اعطى  
معدن عدد الراى اله مى الكرامى الا نكالى كه ا معلى س سد  
و معدن اله \*

The present MS comprises 257 lines beginning with اسم حلى  
كه fol 9 and ending with نامرب حلى حسى fol 90

Written in a scholarly Nasta'liq

Not dated Apparently first half of the 19th century

There are two mutilated notes on the title page A note bearing the inscription ابو احمد حلى appears on the top of the same page and is followed by a note recording the price of the MS as fifty rupees

No 656

fol 207 lines 27 size 12 x 7½ 8½ x 4½

مآثر الامرا

MA'ÂSIR UL-UMARÂ

The second edition of Shih Nawâz Khân's Ma'âsir ul Umara revised and enlarged by his son Abd ul Hayy in two separate volumes

VOLUME I

Begins with the author's life by Gulam Ali Azad after the following introductory lines —

م  
اسى كتاب م طالب كه نا معر سلام على اراد نكرامى مود  
محب براوان داسند بعد تكرير اس اوزان فعل اس كه ار ترب فاع

سددی داعیه حق را اندکم احاطه ، گفتند مندر مدبور بحصول مسوده  
 مرصده ، مرجموم که از اوزان بدست بدویم تسلیک ترتیب ، کسودید و حال  
 مرصده ، مرجموم که بدویم ترتیب ، تسلیک بدویم ترتیب و بدویم ترتیب

At the end of the second volume Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Amangâbâd A.H. 1112 = A.D. 1729. He devoted his early life to the pursuit of learning and in A.H. 1162 = A.D. 1748 was raised to the rank of Khân by Nasir Jang, and appointed Dîwân of Belâr. In the time of Salâbat Jang he was made Governor of Amangabâd and the fort of Daulatabad. Later on he attracted the notice of Nawwab Nizam ul-Mulk Nizam ud-Daulah from whom he received first the post and title (Sam-um ud-Daulah) of his father and subsequently the title of Sam-um ul-Mulk. He was still in the Nawwab's service at the time of writing this work. He adopted the poetical title Sârim سارم.

From the concluding portion of Shah Nawaz Khan's life by Gulâm 'Alî Azâd, we learn that 'Abd ul-Hayy's title was originally Shams ud-Daulah Dilâwar Jang. In the *Subh-i Ibrâhim* he is called Samsâm ul-Mulk Dilâwar Jang.

According to a note found at the end of the British Museum copy (Rieu, Add 21, 470 p. 311) 'Abd ul-Hayy died at the fort of Kanlas on the 15th of Jumâda I A.H. 1196 = A.D. 1781 and was buried in his own garden at Haydarâbâd.

Gulâm 'Alî 'Azâd in his *Khizânah-i 'Âmirah* p. 296 speaking of Abd ul-Hayy in the present tense says that he first adopted the takhallus *Wiqâr* ویقار but subsequently changed it to *Sârim* سارم.

This revised edition has been printed in three volumes in the Bibl. Indica Series, Calcutta 1888-1891. An English translation of the work by H. Beveridge, is appearing in the same series.

From the preface in the printed text we learn that after Gulâm 'Alî Âzâd had finished with the work Abd ul-Hayy recovered other portions of his father's MS. and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart in his Catalogue, p. 19, makes a curious mistake regarding the authorship of the *Ma'âsir ul-Umarâ*, reversing the relation of father and son.

The preface by Abd ul Hayy found in almost all the copies of his edition is not in the present MS. The author's preface is however given in fol 7<sup>i</sup>.

The first half of the work comprising 193 lives and beginning with *سید محمد علی* on fol 9 ends with the letter Sin the last name being *سر بلند خان*. The names are arranged in alphabetical order.

## No 657

fol 208 lines and size same as above

## VOLUME II

The second half of Abd ul Hayy's edition of *Majma' ul Ummah* comprising 250 biographical notices.

It begins with *سید محمد علی* and ends with *سید محمد علی*.

Both volumes are written by the same scribe in fair Nasta'liq within gold and coloured ruled border with the heading in red. Each volume has an ordinary illuminated head piece.

Not dated. Apparently the latter half of the 19th century.

## No 658

fol 184 lines 11 size 7 x 4 1/2 x 3/4

*تذکرہ صوفیہ داران ارادہ و حیدر آباد*

TADKIRAH-I-SÛBAHDÂRÂN-I-AWADH  
WA HAYDARÂBÂD

The title is taken from an endorsement on the fly leaf. The work consists of the portion of the *Khizānah-i-Amīrah* (see No 700) devoted to the account of Asaf Jah and his sons and other contemporaries. Nawwāhs corresponding to fol 26<sup>i</sup> line 1 to 98<sup>a</sup> of the *Khizānah*. Foll 177<sup>b</sup>-184 contain the biography of Azad corresponding to fol 98<sup>b</sup>-101 of the *Khizānah*.

Written in fair Nasta'liq.

Dated 8th Duhijjah 1203.

The following note in the hand writing of H. Blochmann is found on the fly leaf at the beginning —

' The Subahdârs of Audh and Haidarabâd, An extract from the Khizânah-i-Âmûnah by Ghulâm Ali Âzâd

J H Blochmann, 1870 "

The title-page bears the signature of Francis Gladwin

## SHAYKHS

No 659

foli 273 lines 19, size  $9\frac{1}{4} \times 6\frac{3}{4}$ ,  $6 \times 4\frac{1}{4}$

تذكرة الاوليا

TADKIRA'I'-UL-AULIYÂ.

A very old and exceedingly valuable copy of the *first part* of the famous Taḍkīrat-ul-Auliya of Faiḍ-ud-Dīn 'Attāi (d. A H 627 = 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah

Beginning —

الحمد لله الكواكب باصلة انواع الدعاء المديان باسمه . اعداه . العطاء

المحمود الم \*

The author who has been mentioned under Nos 46-52 begins the work with a doxology in Arabic followed by a preface in Persian in which he sets forth the object of the work

Most copies of the Taḍkīrat-ul-Auliya comprise seventy to seventy-two biographies and these are known as *Part I*, but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the *first part* dated A H 724 differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part

The text, which is archaic both in wording and in spelling, is of unique authority and as written within a century of the author's

death may be regarded as the most trustworthy transcript of his will

As the order in our copy is different from the order of other copies and as the names are spelt differently the aunts noticed may be enumerated as follows —

- 1 Jafar Sadiq fol 7    2 Uwais Qarani fol 10<sup>a</sup>    3 Hasan Basri fol 10    4 Malik Dinar fol 24<sup>i</sup>    5 Muhammad Wari fol 25<sup>b</sup>    6 Habib Ajami fol 29<sup>b</sup>    7 Abu Hazim Maliki fol 30<sup>i</sup>    8 Atbah bin Gulam fol 33    9 Pabiah Adawiyah fol 34    10 Iudiyi Iwad fol 42<sup>b</sup>    11 Ibrahim Adham fol 47<sup>i</sup>    12 Balha Hafi fol 56    13 Dunaan Misri fol 60<sup>a</sup>    14 Bayazid Bituni fol 68<sup>i</sup>    15 Abd Ullah Mubural fol 90    16 Sufyan Sawri fol 94<sup>i</sup>    17 Abu Ali Shagiq fol 98<sup>b</sup>    18 Abu Hanifah Kufi fol 101<sup>i</sup>    19 Imam Shafi'i fol 106<sup>b</sup>    20 Ahmad Hanbal fol 108    21 Da'ud Tami fol 111    22 Haris Mulasibi fol 113<sup>i</sup>    23 Abu Sulayman Dirani fol 115<sup>b</sup>    24 Ahmad Sunai (Ethi Bodl No 1051 reads Muhammad Sunai) fol 119<sup>i</sup>    25 Muhammad bin Ahmad Jusi fol 120    26 Ahmad Harbi fol 121    27 Hatim Asam fol 123<sup>a</sup>    28 Sahi bin Abd Ullah fol 126<sup>b</sup>    29 Maruf Karhi fol 130    30 Sira Saqati fol 137<sup>b</sup>    31 Izzat Vauzhi fol 142<sup>i</sup>    32 Ahmad Hawari fol 143    33 Ahmad Khudrawah fol 144    34 Abu Tarib Nakhhabu fol 137<sup>i</sup>    35 Yahya Marad fol 149<sup>b</sup>    36 Shih Shuja Kumani fol 157<sup>b</sup>    37 Yusuf bin ul Husayn fol 159<sup>i</sup>    38 Abu Hafs Haddad fol 163<sup>a</sup>    39 Hamdun Qasir fol 168    40 Manur Amur fol 170<sup>a</sup>    41 Ahmad bin Asim Antali fol 172    42 Abd Ullah Khubayqi (in the heading it is written as حنى but in the body حنى in the following copy حنى in the third copy حنى) Ethi Indri Office Copy No 1051 is Harigiq (حنى) fol 173<sup>b</sup>    43 Junaid Bagdadi fol 174    44 Amr bin Usman Maliki fol 192<sup>i</sup>    45 Abu Sa'id Kharrar fol 194<sup>a</sup>    46 Abul Husayn Nuri fol 197<sup>b</sup>    47 Abu Usman Hiri (so in the third copy this copy and the next have سري) fol 202<sup>b</sup>    48 Abu Muhammad Ruwaym fol 205<sup>b</sup>    49 Ibn Ati fol 208<sup>a</sup>    50 Abu Abd Ullah bin ul Jallu (so in the following two copies but here bin ul Jalil) fol 212    51 Ibrahim bin Da'ud Raggi fol 213    52 Yusuf Asbat fol 213<sup>b</sup>    53 Abu Ya'qub Nahrayuri (in the following two copies Abu Ya'qub Ishaq Nahrayuri) fol 215<sup>b</sup>    54 Samnun Muhibb fol 216<sup>b</sup>    55 Abu Muhammad Murta'ah fol 218<sup>b</sup>    56 Abu Abd Ullah Muhammad bin Iadl fol 219<sup>i</sup>    57 Abul Husayn Buhanji fol 220<sup>b</sup>    58 Muhammad bin Ali ut Tirmidi fol 221<sup>i</sup>    59 Abu Ikr Warraq fol 226<sup>b</sup>    60 Abd

(S in Ethiq ur I f q Library copy fol 69<sup>i</sup>)

Ullah Manâzil fol 229<sup>a</sup> 61 'Alî Saql Isfahânî, fol 230<sup>b</sup> 62  
 Khayr-i-Nassâj, fol 231<sup>a</sup> 63 Abul Khayr Aqta, fol 232<sup>a</sup> 64  
 Abû Hamzah Khwâsânî, fol 233<sup>a</sup> 65 Ahmad Masûq, fol 233<sup>b</sup>  
 66 'Abd Ullah Tûnggî (the text has روعدی, which seems to be  
 a mistake for بروعدی, see Mu'jam-ul-Buldân where the place روعد  
 is mentioned under the letter ب), fol 234<sup>b</sup> 67 'Abd Ullah Magribî  
 fol 235<sup>b</sup> 68 Abû 'Alî Jurjânî fol 236<sup>b</sup> 69 Abû Bakî Kattânî  
 fol 237<sup>a</sup> 70 Abû 'Abd Ullah Muhammad ul-Khafif fol 239<sup>b</sup>  
 71 Abû Muhammad Jurjânî (in the following two copies حرری)  
 fol 243<sup>b</sup> 72 Husayn Mansûr Hallâj, fol 245<sup>a</sup> 73 Ibrâhîm  
 Khawwâs, fol 251<sup>a</sup> 74 Mamshâd (or Mûmshâd) Dîmawarî fol  
 256<sup>b</sup> 75 Abû Bakî Shiblî fol 258<sup>a</sup> 76 Abû Nasîr Sarîj fol  
 271<sup>a</sup> 77 Abul 'Abbâs Qassâb, fol 271<sup>b</sup>

The contents of both parts have been described in Ethe, India  
 Office Cat No 1051 and of the first part in Cat Codd Or Lugd  
 Batav, iii, p 17 See also Rieu, i p 344, W Pertsch, Berlin Cat  
 pp 548-551, Rehatsek, Cat Raisonné, p 190, No 28, Stewart's  
 Cat, p 30, Copenhagen Cat, p 8, Ethe Bodl Lib' Cat No 622, 1  
 and 2, No 624, 1 and 2, and No 625, 9 and 10, Ethe India Office  
 Cat Nos 1052 to 1054, Hâj Khalîl p 258, Mélanges Asiatiques  
 vol v p 251, and Bibliotheca Sprenger, No 354-6 Abridgments  
 of the work have been noticed in W Pertsch Berlin Cat p 551 (by  
 'Abd-ul-Wâhid Balgîâmî), and in Copenhagen Cat, *loc cit* A poetic  
 al version by 'Allâf or Hâfiz i. 'Allâf, composed A H 821 = A D 1418  
 has been described in detail in Rosen, Persian MSS pp 210-215

The complete text has been lithographed in Lahore, 1889 and  
 1891, and in Bombay, A H 1321, but these editions have been super-  
 seded by the edition of R A Nicholson, 1905 and 1907 For some  
 extracts in a German translation of W Pertsch, *loc cit*

The index, occupying foll 6<sup>a</sup>-7<sup>a</sup>, has seventy-two names but  
 not in the order in which they appear in the text

Written in Naskh within gold and coloured ruled borders, with  
 a beautifully illuminated (now faded) double page 'Unwan

The colophon is dated A H 724 سنه اربع و ستمائة (some-  
 mischievous hand has changed the last word to ستمائة, and has added  
 "600" A H above it)

Scribe محمد بن محمد بن الرشد الکازوی

Foll 3-32 are mounted on new margins The bottom of foll  
 169-272 is slightly water-stained, but the text is not affected Some  
 notes and 'Aid-dîdahs are found on the title page Two seals of a  
 certain Lutf Ullah, dated A H 1089 and 1094, are also found

## No 660

fol 60 lines 17 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 4$

The same

Another copy of the *first part* of Attar's *Tadhkirat ul Auliya* beginning as No 659

The index at the beginning comprises seventy four names of which nine are added in a later band. The text has only seventy two notices

Like most other copies it begins with Jafar Sadiq and ends with Muhammad Baqir

Written in neat and beautiful Naskh within red ruled borders. The beadings are written in large characters and the Arabic page in red

The colophon is dated 16 Jumada I A H 830

Scribe يحيى بن علي بن ملانسا الساعدي

## No 661

fol 36 lines 17 size  $10 \times 6\frac{1}{2}$   $6 \times 3\frac{1}{2}$

The same

A very correct and beautifully written copy of the *first part* of Attar's *Tadhkirat ul Auliya* containing notices of seventy three saints. It begins with Jafar Sadiq and ends with Muhammad Baqir. Throughout this valuable copy the meanings of difficult words as well as notes and explanations are given in the margin but some of them unfortunately have been cut off by the binder for instance on fol 53<sup>b</sup>

The colophon is followed by two notes both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability while the second says that the copy was collated four times اولاً وثانياً وثالثاً ورابعاً

One or two folios are missing after fol 1<sup>b</sup> and the whole of the preface (excepting the first ten lines of the Arabic doxology) together with the portion of the index giving the first six names is wanting



Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwân The headings and Arabic passages are written in gold and blue The index occupies fol 2<sup>a</sup>-4<sup>b</sup>

The name of the person for whom the copy was prepared has been rendered illegible

Dated Thursday, Rabî I A H 939

No 662.

fol 442 lines 17, size 14 × 9, 9½ × 6

معوة الصفا

# SAFWA'Î-US-SAFÂ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Safi-ud-Dîn Ishâq bin Shaykh Amîn-ud-Dîn Jabra'îl ul-Mûsawî, the ancestor of the Safawî kings of Persia

Author Tawakkul bin Ismâ'îl bin Hâjî ul-Ardabîlî, commonly called Ibn-i-Bazzâz توکل بن اسماعیل بن حاجی اردبیلی

Beginning —

سنایس و نداس مرحالعی را که همه موداد عالم را ندک امر

کن فیکون ار ظلمات ما بعد طهور حلوة گردانده +

Another title given to the work by the author is مراغب الیه می (fol 4<sup>b</sup>)

The date of composition of the work is not given, but it seems probable that the author wrote it about A H 750 = A D 1342 Shaykh Safi-ud-Dîn (who died, according to the present work fol 363<sup>b</sup> on Monday, 12 Muharram, A H 735 = A D 1334) is always spoken of as dead while his son and successor Sadi-ud-Dîn Mûsâ (who died according to the Habîb-us-Siyar, A H 758 = A D 1356) is spoken of in the preface, fol 4<sup>b</sup>, as still living He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A H 745-758 = A D 1344-1356) dismissed his wazîr, Abd-ul- Ali who had shown hostility to Sadr-ud-Dîn (fol 395<sup>a</sup>)

On fol 342<sup>a</sup> the author mentions that accompanied by Shams-ud-Dîn Ardabîlî he paid a visit of condolence to Shaykh Safi-ud-Dîn on the death of his eldest son Khwâjah Muhyî-ud-Dîn In

another place fol. 296 he alludes to his being in Maragah with the same Shams ud Din on Monday the beginning of Shawwal A D 726 = A D 1325

The author of the *Alim Arīḥ Abbāsī* fol 7<sup>b</sup> (No 619) says that *Darwish Ṭawallul bin Ismāʿil* commonly known as *Ibn al-Bazzaz* (wrongly written here *براز*) wrote the *Ṣifwat us Saḍā* in the time of *Shaykh Sadr ud Din Muṣṭafā* دروس توفیق بن اسماعیل مشهور بایم براز (read برا) د علی حصرت سید صدر الدین موسی کنانی ر اوصاف اجداد عالی برا آنحصرت در بعض حالات و کرامات مساج و مقامات بلند اولیا است

Hij Khal vol ix p 10a (where Bazzar is a misprint for Bazzar) Mujlis ul Muminin (Library copy fol 32b) and Habib us Siyar vol iii Juz 4 p 10 last line (where the author is called بن اسمعيل بن ابراهيم) — all ascribe the Safwat u Safi to Ibn al Bazzar. See Stewart's Cat p 27 St Petersburg Cat p 280 see also Rieu i p 34 where a revised edition of the work prepared by Abul Fath ul Husayni at the desire of Shihab Tabrizi Safawi (A.H. 930-934 = A.D. 1522-1576) is noticed. The work is divided into a *Mugaddimah* and twelve *Babs* most of which are subdivided into several *Fasls* as follows —

*Mugaddimah* Dreams and prophecies that announced the advent of Shaykh Safi ud Din in two *Faṣls* on fol. 6

*Bab I* Genealogy of Shaykh Saifi ud Din his birth and early life and his meeting with his Pir Shaykh Zahid in eleven *Fasts* fol 10<sup>1</sup>

*Bab II* The miraculous deeds which he performed for the deliverance of men in three *laks* fol 9<sup>v</sup>

*Bab III* The miraculous effects of his looks in favour or in anger in three *Fasls* fol 116<sup>r</sup>

*Bab II* His discour es and savings in six *Fasts* fol 153

*Bab V* His supernatural powers manifested in various beings or inanimate objects in three *Pasts* fol 211

- Bab VI His trances and ecstasies (سماح و وجد) fol 228<sup>b</sup>

*Bab VII Manifestations of his supernatural powers and his prophecies in five Fasts fol 223*

*Bab VIII* His mode of life in twenty seven *Tasl*, fol 328

*Bab 11* H<sub>1</sub> illness and death in two *Fasls* fol 357<sup>b</sup>

*Bab V* Miracles wrought after his death in three *Fasls* fol

*Bâb XI* The celebrity of Shaykh Saif-ud-Dîn and his Khālifahs in distant countries in three *Fasls*, fol 404<sup>a</sup>

*Bâb XII* (Wrongly written (باب اول) ) Miraculous deeds of his disciples, in two *Fasls*, fol 421<sup>a</sup>

The last section ends with a *Khâtimah* حاتمہ الکتاب in Arabic devoted to praise of the work

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios written in ordinary Nasta'liq, have been supplied in a later hand. The colophon dated 111035 says that the MS was copied in Meiv Shâh-jahân close to the shrine of Shaykh Nûr ud Dîn Muhammad Khâfi —

تمت ، الكتاب بعون الله تعالى المقدر العظمى بنى بهامع منو حليل  
الحامى بتمام رسالته كتبه ، (sic) در بلد منو شاهجهان در سر مرار  
شیخ نور الدین محمد حامی سنه ۱۰۳۵ +

Seals and notes of Nawwâb Sayyid Vilâvat 'Alî Khân and Sayyid Asgar Husayn *alias* Khawrshîd Nawwâb, of Patna, are found at the beginning and end of the copy

No 663

fol 267, lines 14, size 12 × 7<sup>1</sup>/<sub>2</sub> 7 × 3<sup>1</sup>/<sub>2</sub>

محالاس العساق

## MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hijrah down to the author's time

Author Sultân Husayn bin Sultân Mansûr bin Bâiqatâ bin 'Umar Shaykh bin Timûr Kûikân سلطان حسین بن سلطان منصور بن بایقرا سلطان حسین بن تیمور کورگان

Beginning —

ای مملی که اسعہ لمعاب حسب هرحا حراعی در افروحه

Sultân Husayn Bâiqatâ, surnamed Abul Gâzî Bahâdu, born A H 842 = A D 1438, was the last Timurid king of Persia. After his

father's death he made himself the master of *Khurisan* and ascended the throne of *Harat* in A.H. 873 = A.D. 1468. He was a most accomplished king and a great patron of learning and of men of letter. *Jami*, *Ali Shu* and other scholars of high attainments lived in his court. *Khwandamir* (d. A.H. 911 = A.D. 1501) in his *Harib us-Siyar* vol. II pp. 203-4 pearl highly of the king's accomplishments and give accounts of the distinguished men who flourished under him. Sultan Husayn died on the 11th of *Dulhijjah* A.H. 911 = A.D. 1500.

The author who gives an account of himself at the end says that he at first applied his mind towards poetry and composed some *Gazals* in Persian and subsequently wrote a *Diwan* in *Purbi* after which he undertook the composition of the present work. The dates of commencement of the work A.H. 908 = A.D. 1502 and of its completion in the following year given in the concluding lines of *Pious copy* (p. 332) are not found in the present MS.

Sultan Husayn's claim to the authorship is denied by *Babur* who in his memoir observes that *Kamal ud Din Husayn Karizgulu* *كمال الدین حسن کا گامی* wrote the *Majlis ul Uhl-haq* and that it is a mere stupidity that Sultan Husayn should have said that the work was written by himself. *Amin Razi* in his *Hift Iqlim* fol. 30 distinctly tell us however that the *Majlis ul Uhl-haq* and the *Manzil us-Sairin* *منال السائر* are the compositions of *Amir Kamal ud Din Husayn*.

The work begins with an introduction on mystic love and typified in the myth of *Yusuf* and *Zulikha*. The biographical notices headed *Majlis* begin with *Tafar Sadiq* fol. 26<sup>1</sup> and end with Sultan Husayn fol. 200<sup>1</sup>. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in *Rien* I p. 332. See also *G. Flugel* vol. III p. 427 *Jahrbuch* vol. 84 *Anzeigebblatt* p. 5. The work has been lately lithographed at the *Nawalishor Press*.

A valuable copy written in elegant *Nasta'liq* with gold and coloured borders with a profusely illuminated double page Unwan at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13<sup>1</sup> 23<sup>1</sup> 27<sup>1</sup> 29<sup>1</sup> 34<sup>1</sup> 38<sup>1</sup> 48<sup>1</sup> 50<sup>1</sup> 59<sup>1</sup> 66<sup>1</sup> 69<sup>1</sup> 74<sup>1</sup> 80<sup>1</sup> 84<sup>1</sup> 91<sup>1</sup> 98<sup>1</sup> 101<sup>1</sup> 103<sup>1</sup> 108<sup>1</sup> 113<sup>1</sup> 119<sup>1</sup> 127<sup>1</sup> 130<sup>1</sup> 161<sup>1</sup> 177<sup>1</sup> 185<sup>1</sup> 204<sup>1</sup> 211<sup>1</sup> 221<sup>1</sup> 231<sup>1</sup> 261<sup>1</sup>.

There are several seals and *Ain* didahs on the title page but all of them are illegible. A note on the same page reads thus —

۹ ربیع سنه ۳ ار و حرة ملك الله بحول محمد امن سد \*

The MS is not dated, apparently 16th century

Scribe محمد العطاء السمرقانی

No 664

fol. 316, lines 17, size 9 x 5½ 5½ x 3

رسالة من الحكماء

## RASHAHÂT-I-'AYN-UL-HAYÂT.

Notices on the holy Shaykhs of the Naqshbandî order, especially on Khawâjah 'Ubayd Ullah Ahrâi the spiritual guide of the author of the work

Author Fakhr ud-Din Ali bin ul-Husayn ul-Wâ'iz ul-Kâshifî known as Safi

مختار الدين على بن الحسين الوائظي الكاشفي المستظهر بصفي \*

Beginning —

الحمد لمن رس رسالت الحكماء على قلوب العارفين  
مختار الدين على بن الحسين الوائظي الكاشفي المستظهر بصفي \*

afi was the son of Husayn Wâ'iz Kâshifî (d. A H 910 = A D 1504), the well-known author. Like his father he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called Latâ'if-ut Tawâ'if لطائف الطوائف (see No 732), and wrote the poem Mahmûd wa Avâr محمود و آوار. He died in A H 939 = A D 1532, see Habîb-us Sîyar vol III, juv. 3, p 341, Sprienger, Oude Cat, pp 80, 83.

We learn from the preface that the author was admitted to the presence of Khawâjah Ahrâi at the end of Dulqa'dah, A H 889 = A D 1484, and again in Rabî' II, A H 893 = A D 1487, and heard him speak highly of the Naqshbandî Shaykhs. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes but owing to a series of obstacles he could not carry out his plan until after sixteen years when he wrote the present work (A H 909 = A D 1503). He observes that he included in it notices on the successive generations of the Naqshbandî Shaykhs basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.



The work concludes with the quotation of a *Gazal* and a *Qit'ah* from the third *diwân* of Jâmî which, forming a chronogram giving the date of Khwâjah Ahiâr's death, is followed by a panegyric *Qasidah* of our author addressed to the saint Khwâjah Ahiâr.

The contents of the work have been fully described in W. Pertsch *Gotha Cat.*, p. 121. See also Stewart's *Cat.*, p. 28, *Cat. des MSS. et Xylogr.*, p. 299, W. Pertsch, *Berlin Cat.*, p. 563, *Mélanges Asiatiques*, vol. v, p. 250. Hâj Khalîl, vol. iii, p. 461. Rieu, i, p. 353, *Ethé. Bodl. Lib. Cat.* No. 360, *Ethé. India Office Lib. Cat.*, Nos. 633-635.

A Turkish translation of the work by Muhammad Ma'rûf bin Muhammad Shârif ul-'Abbâsî, made in A.H. 993 = A.D. 1585 (see Rieu, *Turkish Cat.*, p. 74) was printed in Constantinople, A.H. 1236, and in Bûlâq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Ârif Çhalabî, dated A.H. 1046, is preserved in this library, see also W. Pertsch *Berlin Turkish Cat.*, p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand with gold and coloured ruled borders, with an ordinary head piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwâl, A.H. 1036.

### No. 665

fol. 180, lines 21-23, size 8 x 5½ 5½ x 3½.

توضیح الرشحات

### TAUDÎH-UR-RASHAHÂT.

A commentary upon the difficult passages in Ali bin Husayn ul-Wâ'izî ul-Kâshifî's *Rashahât* (see the preceding number in this Catalogue).

Author: Muhammad Husayn bin Muhammad Hâdî ush-Shîrâzî  
محمد حسن بن محمد هادی العنقی العلوی السمرای

Beginning —

سبحانک یا من لا اله الا هو \*

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide *Ḥabīb Ullāh* which he had received from his mouth but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahat* of *Fakhr ud Din bin Maulana Husayn Wariz* in the presence of the *Shaykh Ḥabīb Ullāh* the *Shaykh* in the course of his lecture on that work discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahat* as well as some other of his teachings and sayings.

The divisions of the work which are the same as in the *Pashahat* are as follows —

*Maqalah* on fol 2<sup>a</sup> *Maqsad I* on fol 76<sup>a</sup> *Maqsad II* on fol 96 *Maqsad III* on fol 158<sup>i</sup> *Khatimah* on fol 180

Written in ordinary *Nasta'liq* within coloured ruled borders with the headings in red. Interlinear and marginal emendations etc. prove that the copy has been collated throughout.

Dated Sunday 5 Rajab 1186

### No 666

fol 210 lines 17 size 10½ × 6½ 8½ × 4½

احبار الاحبار

## AKHBÂR-UL-AKHYÂR

This work the full title of which is *Akhhbar ul Akhyar fi Asrar ul Abrar* *احبار الاحبار في اسرار الانوار* (see fol 7<sup>a</sup>) contains biographical notices of eminent *Shaykhs* and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author *Abd ul Haqq bin Saif ud Din ut Turk* and *Dihlawi* *ul Bukhari* *عبد الحق بن سيف الدين الترك الديهلوي البخاري*. He belonged to the *Qidiri* order and adopted the poetical *nom de plume* of *Sayfi* which he subsequently changed to *Haqqi*. For his life see No 537.

Beginning —

سکر مرخص است العطاء را تعالی و بعدس که عطای او را

دانی بدست آید \*



After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Dîn Chishtî (d A H 633 = A D 1236) to the end of the tenth century. Towards the end, on fol 209<sup>b</sup> he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijâz* in A H 996 = A D 1588. On his return, he thoroughly revised the work. According to the chronogram *ذكر الاول* quoted in Ethé Ind Office Lib Cat., No 640, and also given in the lithographed edition, p 369, but not found in this copy, the work was completed in A H 999 = A D 1591. In the *Tuzuk-i-Jahângirî*, Aligarh edition, p 282, Jahângir says that in A H 1028 = A D 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies see Rien I p 355. Ethé, Bodl Lib Cat., No 363, Ethé, Ind Office Lib Cat., No 640. See also Elliot, History of India Vol VI p 491.

Lithographed in the Ahmadi Press, A H 1270. The work is divided into three *Tabaqât* and a *Khâtimah*. It begins with the biography of Shaykh Muhyî-ud-Dîn Abû Muhammad Abd-ul-Qâdir ul-Husaynî ul-Jilânî, fol 6<sup>b</sup>.

The first *Tabaqâh* contains notices of Khawâjah Mu'in-ud-Dîn Sijzî, his contemporaries and disciples, fol 19<sup>a</sup>.

The second treats of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, his followers and pupils, fol 40<sup>b</sup>.

The third contains notices of all the saints who flourished from the time of Nasîr-ud-Dîn Mahmûd Chînâg-i-Dihlî down to the author's own time fol 66<sup>b</sup>.

It is followed by special chapters on ecstatic Shaykhs (ذكر بعضی) (معاديب الحج) fol 185<sup>a</sup> and female saints (ذكر بعضی از نسای صالحات) fol 189<sup>a</sup>.

The *Khâtimah*, here styled (تكملة), treats of the author's ancestors, family, and his own life fol 191<sup>b</sup>.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavî Muhammad Bakīsh Khân, the founder of this library, says that he received the MS as a present from Nawwâb Sayyid Fidâ Husayn Khân Salīb Bahâdur on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Safaî, the second

regnar year of Abul Fath Muhammad Shah corresponding to A H 1133

No 667

foli 349 line 16 size  $11\frac{1}{2} \times 7\frac{1}{2}$   $7\frac{1}{2} \times 4\frac{1}{2}$

The Same

A slightly defective copy of Abd ul Haqq Dihlawi's Akhbār ul Akhbār

One or two folios are missing from the beginning and the text opens abruptly thus —

روى د امدہ اسکا احساوا ال اطراف ا الھ \*

An index of the names of persons treated in the work is given at the end of the copy

Written in fair Tāliq

Dated A H 1278

No 668

foli 121 lines 17 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

احبار الاصفا

## AKHBÂR-UL-ASFIYÂ

This work like the Akhbār ul Akhbār of Abd ul Haqq Dihlawi ( see No 666) contains biographical notices of the most renowned saints and holy men who lived or visited India

Author Abd us Samad bin Afdal Muhammad bin Yû uf Ansari

عبد الصمد بن افضل محمد بن يوسف انصاری \*

Beginning —

جہاں جہاں امروں مہ حال جہاں امروں را کہ حال دانس و حال

سبحی بصلح و طریقیں دفعہ س الھ \*

The author was a nephew of the famous Abul Fādl Allāmi whose official letters variously styled مکاتبات علامی he collected and edited between A H 1011 and 1015 = A D 1602 and 1606 In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in 1014 = 1605, in the reign of Jahângîr, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town Āgrah.

The contents of the work are practically identical with those of the *Atkhbâi-ul-Akhyâr* of 'Abd-ul-Haqq Dihlawî (see No 666). It begins, as the other does, with the life of Gaus us-Samadânî Qutb-i-Rabbânî *Shaykh* Muhyî-ud-Dîn Abû Muhammad 'Abd-ul-Qâdir ul-Husaynî ul-Jilânî on fol 7<sup>b</sup>, and ends with that of Fâtimah Sâlmah on fol 120<sup>b</sup>. The index given at the beginning of the copy shows the names of 262 male (Ethé Ind. Office Lib. Cat., No 641 has 245) and 4 female saints, whose lives have been told in the work but notices of many saints are missing on account of lacunae. After the life of سید کردر, fol 20<sup>b</sup>, of which there are only two lines the notices of the following saints are wanting

سیح صدر الدین بن سیح نساء الدین دگونا - سیح رس ناس - حوایہ حمید - سیح جمال الدین ہندال روی - سیح بدر الدین عربوی - سیح حسن افعال سیح جمال الدین - سیح بدر الدین محمد موندہ دور - ابوبکر موی ناس and the first part of that of سیرف الدین ناسی ناس - ناسا حاحی رس بن نصر اللہ - الماسوی, the end of whose life on fol 21<sup>a</sup>, covers six lines

The life of سیرف الدین بن سیح نکوی بن سیح اسرائیل منیری which begins on fol 35<sup>a</sup>, and breaks off on fol 36<sup>b</sup> is followed by a lacuna and the notices of the following saints are wanting

سید حلال الدین بن سید احمد کبیر - فاضی عبدالمقتدر - سیح علاء الحق والدین and مولانا فخر الدین رادی

The life of سید موحی, which begins on fol 41<sup>a</sup> is also incomplete. It breaks off on fol 42<sup>b</sup> then the accounts of the following persons are wanting —

سیح فاسم تاج بخش - سیح صدر الدین حکیم - سید محمد بن جعفر المکی and مولانا احمد تقاید ری

The account of سید عبد القدوس بن سیح اسمعیل کنکوی of which only the heading is given (fol 73<sup>b</sup>), together with that of سیدوم سالار, is also wanting

Written in swift Nasta'liq, with the headings in red. Additions and emendations are occasionally found in the margins

The binding is in a damaged condition, all the folios being loose

Not dated apparently eighteenth century

Of three seals on the title page two have been effaced the third dated ۱۱۱۱ 1100 bears the inscription معاد الله

No 669

fol 114 line 1 size  $9\frac{1}{2} \times 11\frac{1}{2}$   $6\frac{1}{2} \times 9\frac{1}{2}$

The Sime

This copy transcribed from the preceding MS by order of Maulavi Shihab ud Din Khuda Bakh formerly librarian of the library has all the lacunae noted in the above copy pages being left blank except that here the account of سعد محمد بن سنان and the earlier portion of the life of سید محمد بن سنان are to be found (fol 40 and 41) It is evident that the corresponding folios in No 668 were lost after the transcription of this copy

It contains a wordy colophon beginning with the praise of God and the Prophet after which Gulam Muhammad Abbas otherwise Muhammad Abd Ullah son of Halim Sayid Pirat Husayn of Azimabad (Patna) says that it was transcribed at his dictation from a damaged MS at the request of his friend Shihab ud Din Khuda Bakh the librarian The library scribe محمد علی adds that he transcribed the copy by order of the above named finishing it on 4 Shaban ۱۱۱۱ 1323

The copy though neatly written is full of clerical errors

Written in fair Nasta'liq with the headings in red

No 670

fol 154 lines 17-19 size  $8 \times 10\frac{1}{2}$   $3\frac{1}{2} \times 3\frac{1}{2}$

ترجمة حلاوة المعاصر

# TARJUMAH-I-KHULĀSAT-UL-MAFĀKHIR

A Persian translation of سعد الله بن اسعد الناجي المعنى Abd Ullah bin As'ad ul Yaf'i ul Namani (d. A.H. 768 = A.D. 1367) Khulāsat ul Mafākhir containing a collection of legends most of them referring to the great saint Shaykh Abd ul Qadir Jilani

Beginning —

الحمد لله رب العالمين  
منقول من نسخة  
عبد الله أصغر ، عبد الله أصغر  
سنة ١٢٠٠ هـ كتاب خلاصة المعارف

Dr Ethé who notices two copies of the work under the title *ترجمة التكملة* in the Bodl Lib Cat, Nos 332 and 333 and a third entitled *ترجمة خلاصة المعارف* in the Ind Office Lib Cat No 643 observes that 'Abd Ullah Yâfi'î composed two works on the same subject one called *خلاصة المعارف* chiefly relating to *Shaykh* 'Abd ul Qâdir Jilâni, and another called *روص الرياحين* and that to the latter work he composed a supplement ( *تكملة* ) of which the present work is a translation. It would however appear from the preface to the present copy as well as from other reliable sources that the *Khulâsat ul-Mafâkhiri* and the *Takmilah* are not two separate works but are only two different names for the same work, viz 'Abd Ullah Yâfi'î's supplement to his *Raudat-ul-Riyâhîn*. In the preface the translator observes thus —

منقول من نسخة ، عبد الله  
١٢٠٠ هـ . كتاب خلاصة المعارف  
مقدمة ، السيد عبد القادر و حقه ممن عظمه من السيوخ الاكابر مستعمل  
اسم ، ترجمتي آيات عظيم و حكايات عزيز ، و مددگی  
شیخ قطب ، الانام سیم عبد الله یامی زائر الحرمین السریعین  
كتاب را بر سبیل التكملة لروص الرياحین فی حكايات الصالحین ناله ،  
فرموده ... الحج =

In the preface to the *Khulâsat ul-Mafâkhiri* in the Bûhârî Library copy, 'Abd Ullah Yâfi'î himself says that he wrote the work as a supplement ( *تكملة* ) to his *Raudat ul-Riyâhîn* —

التي هي من تكملة المعجزات و المراهدين اردتها على سبيل التكملة  
للكتاب الموصوف ، روض الرياحين في حكايات الصالحين و سمته كتاب  
اطراف ، عكايب الآيات و المراهدين و ارداه ، عرايب حكايات روض الرياحين  
و لعمري بحلله المعارف في اختصار منافع السبع عدد القادر و حماة  
ممن عظمه من السيوخ الاكابر الحج =

The translator, who does not reveal his name tells us in the preface that his spiritual guide whom he designates *سید السادات* مددۃ المسامح *قطب العالم مدنی* و *سبحی و معبودی سبح* خلال الحق و *الاسم* had studied the original work (*Khul'at ul Mafakhir*) for many years and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Jal'ud Din Makhbūm, Jahānī an al o known as Jal'udī Shakh who came from Bukhara to Balr and finally settled in Lach where he died in a. h. 781 = a. d. 1384 (see *Al-habir ul Ahbar* p. 72) for the author of the *Siwāt ul Anwar* (composed between a. h. 1135 and 1142 = a. d. 1722 and 1729) remarks that a disciple of Jal'ud Din Bukhara translated into Persian the *کلام* or the supplement to *Abd Ullah Anwar Raudat ul Iyāh*. See *The Ind Office Lib Cat* col. 32.

Notwithstanding this Dr. H. H. (Bodl. Lib. Cat. loc. cit.) unaccountably holds that the present translation is possibly identical with *Shaykh Usām bin Umar ul Kahf* *حکایات الصالح* (mentioned in *Hij. Iyāl* Vol. III p. 51) which contains a Persian collection of legend of saint divided into twenty *Bahs* each consisting of ten *Hikayat*.

The *Raudat ul Iyāh* of Yafī contains 100 *Hikayat*. A Persian translation of the same made by Fadhī Ullah bin Asid Ullah ul Husayni ul Aribi us Su'annī with the title *Traktatus Jahānī* under Sultan Muhammad Qutub Shāh (a. h. 1020-1035 = a. d. 1612-1626) is noticed in *The Ind Office Lib. Cat.* No. 642. A Persian poetical version of the *Traktatus* entitled *کلام برد* made by the poet Abdi under Shāh Jihān in a. h. 1051 = a. d. 1641 is mentioned by Sprenger *Quide Cat.* p. 307.

The present copy contains 196 *Hikayat*. Each *Hikayat* is preceded by the name of the Shaykh on whose authority it is related.

The last *Hikayat* occupies foll. 128<sup>a</sup>-147<sup>b</sup> and concludes with an Arabic Qa'idah in praise of Shaykh Abd ul Qadir Jilani.

The text is followed by fifteen letters written by Shaykh Abd ul Qadir Jilani to his disciples and followers occupying foll. 148-154<sup>b</sup>. They are introduced by the following heading—

مکتوبات من کلام قطب العالم سبح محی الدن سید عدد العاد

حیدانی مدنی الله سرۃ العرب \*

In the colophon (fol 147<sup>b</sup>), dated Dillijjah, A H 991 the work is wrongly ascribed to the saint Abd ul Qâdir Jilani —

تم الكتاب المستطاب المسمى كتابه المسند بحسب الدين عدد العاد  
 رضى الله عنه . بعد العدد الصغرى . حواحه حصر حائط بن سديم  
 مذكر ، الحشرون من سمرى الحكة يوم الدار ، سنة احدى و تسعين  
 ر تسعة

Written in ordinary Nasta'liq with red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No 671

fol 117 lines 15 size 8 x 5½ 6½ x 3½

كلمة الصادقين

## KALIMÂ'Î-US-SÂDIQÎN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author Muhammad Sâdiq Hamadânî محمد صادق همدانی

The MS defective at the beginning, opens abruptly thus —

گواند باب ناد گنتی و

سنانی سر ، روشنائی زور

In the preface the author calls himself محمد صادق همدانی Muhammad Sâdiq Hamadânî. He seems to be identical with the author of the *Tabaqât-i-Shâh Jahânî* (Rieu, iii, p 1009), which in the *Târikh-i-Muhammadi* is ascribed to Maulânâ Sâdiq Kashmîrî (Rieu iii, p 1096<sup>b</sup>). It seems therefore probable that the author's ancestors originally belonged to Hamadân, and that from that place they emigrated to India, settling in Kashmîr. Among the poets of the reign of Jahângîr in the author's *Tabaqât-i-Shâh Jahânî* (Rieu's copy, fol 304<sup>b</sup>), there is mention of his brother, Mulla Muhammad Yûsuf Kashmîrî Hamadânî. Again, on fol 92<sup>a</sup> of the present work he tells us that his maternal grand-father, Hâjî Muhammad Hamadânî, came to Multân, and finally settled in Dihlî, where he died.

on the 19th of Safar 1006 = A D 1597 According to Rienp 1009 the author was born about A H 1000 = A D 1591 and spent his life in Dīhli In the present work he frequently refers to the celebrated saint and writer Shaykh Abd ul Haqq of Dīhli always designating him as *حضر محدومی* (Master) His spiritual guide appears to have been Khwajah Muhammad Baqir n Naqshbandi *حواحه محمد النابی* to whom he devotes a long notice fol 93-112 and who according to the author's statement on fol 93 died on Monday 25 Jumada II A H 1012 = A D 1603

On fol 91<sup>b</sup> while eulogising the reigning sovereign Jahangir the author says that a separate book would be required for the account of that Emperor and that if chance should favour him after completing the present work he would write the *Ma'asir i Jahangir*

We further learn that the author left another work entitled *سلسله الصوفی* He refers to it on fol 93<sup>b</sup>

The date of completion of the work given at the end is Friday 22nd Rajab A H 1023 = A D 1614 The date of Muhammad Sadiq's death is unknown He was still alive in A H 1046 = A D 1636 the year in which he composed the *Tabaqat i Shahi Jahani*

In the preface the author enumerates the following works as those on which he based the present composition *سواد احبار الاحبار* *سواد اشعاب اشعاب* and *سیر العار* *سیر الاولیاء والعواد* Other authorities quoted in course of the narrative are *سواد السالکین* *دلیل العارفين* etc *نارنج ضروری* *رسعات معاتب*

The notices 120 in number begin with *حواحه قطب الدین* and end with *عمل سید المہداد اوسى*

Contents —

*Muqaddimah* — Pre eminence of Dīhli fol 3

Accounts follow of —

1 Khwajah Qutb ud Din Bakhtyar Ushī a disciple and *Khalifah* of Khwajah Mu'in ud Din Ha'an Sijzi He died on 14th Rabi 1 A H 630 = A D 1235 fol 4

2 Khwajah Tirmaj son of Khwajah Qutb ud Din buried by the side of his father's tomb fol 9

3 Sayyid Nur ud Din Ahmad Mubarak Cazanawī *Khalifah* of Shaykh Shihab ud Din Suhrawardī and according to some a disciple of Shaykh Abd ul Wahid bin Shaykh Shihab ud Din Ahmad Cazanawī His tomb is to the east of the Haud i Shamsi fol 10

4 Shaykh Hamid ud Din Dihlawī fol 10<sup>b</sup>

5 Qadi Hamid ud Din Nagurī *Khalifah* of Shaykh Shihab ud Din Suhrawardī and according to some a disciple of Shaykh



Shams ud-Dîn Samaiqandî He is the author of طوابع و رسوم He died in A H 643 = A D 1245, and lies buried by the side of Khwâjah Qutb-ud-Dîn, fol 10<sup>b</sup>.

6 Shaykh Nâsir-ud-Dîn, son of Qâdî Hamîd-ud-Dîn, fol 14<sup>a</sup>

7 and 8 Qâdî Sa'd and Qâdî 'Imâd, followers of Khwâjah Qutb-ud-Dîn, by whose side they lie buried, fol 14<sup>a</sup>

9 Shaykh Mu'izz-ud-Dîn Dihlawî, a disciple of Qutb-ud-Dîn and buried by his side, fol 14<sup>a</sup>

10 Shaykh Wajîh-ud-Dîn, a contemporary of Qutb-ud-Dîn fol 14<sup>b</sup>

11 Shaykh Nizâm-ud-Dîn Abu'l Muwawwid, probably buried by the side of his mother Sâiah's tomb, fol 15<sup>a</sup>

12 Shaykh Burhân-ud-Dîn Mahmûd Abu'l Khavi son of Abu'l Khavi As'ad ul-Balkhî He received spiritual instruction from Burhân-ud-Dîn Margînânî His pupil was Maulânâ Kamâl-ud-Dîn His tomb is to the east of Haud-i-Shamsî, and is known as سقۃ نور, fol 15<sup>a</sup>

13 Shaykh Turk Bavâbânî, a disciple of Shaykh Shihâb-ud-Dîn Suhrawardî He died in the reign of Mu'izz-ud-Dîn Bahrâm Shâh and his tomb is on the skirts of the fort of Firûzâbâd fol 16<sup>a</sup>

14 Shaykh Nûi-ud-Dîn Dihlawî, a contemporary of Sultân Nâsir-ud-Dîn, son of Sultân Shams-ud-Dîn Iltamîsh He is the author of جامع الحکایات His tomb cannot be traced, fol 16<sup>b</sup>

15 Mu'in-ud-Dîn 'Imrânî He wrote commentaries on مصباح, and حسامی was a master of learning in Muhammad Tuglaq's time, Maulânâ Shams-ud-Dîn Yahyâ was his pupil, fol 17<sup>a</sup>

16 Khwâjah Muhammad Mû'inah-dûz, a disciple of Qâdî Hamîd-ud-Dîn His tomb is by the side of Hadiat Khwâjah's fol 17<sup>a</sup>

17 Shaykh Badî-ud-Dîn Gaznawî, a Khalifah of Qutb-ud-Dîn Bakhtyâr Ūshî He died at the age of a hundred, in the reign of Sultân 'Alâ-ud-Dîn, and lies buried by the side of Qutb-ul-Auliya fol 19<sup>a</sup>

18 Khwâjah Bust his tomb is to the north of Khwâjah's on a higher level, fol 19<sup>a</sup>

19 Bâbâ Hâjî (?) Rûzbah his tomb is near the old Namâzgâh fol 19<sup>b</sup>

20 Shaykh Imâm-ud-Dîn Abdâl, the sister's son of Diyâ-ud-Dîn Mard-i-Gayb, he received the robe of Khalifat from Shaykh Badî-ud-Dîn Gaznawî, died, A H 770 = A D 1368, fol 20<sup>a</sup>

21 Shaykh Râjî, Khalifah of Badî-ud-Dîn Shâh Madâr (fol

20 ) an account of whom and of whose disciple and *Khalifah* is given here

22 *Shaykh Shams al-Jalali* fol 21<sup>b</sup>

23 *Shaykh Shihab ud Din Khalifah* of *Shaykh Imam ud Din Abdal* fol 22

24 *Shaykh Imam ud Din Dihlawi* a disciple of *Shaykh Imam ud Din Abdal* he received the robe of *Khalifah* from *Shaykh Shihab ud Din Abruq* *Shaykh Taj ud Din Imam* was his favourite disciple fol 22

25 *Shaykh Nizam ul Haqq* was *Din* originally named *Muhammad bin Ahmad bin Ali* died on Wednesday 18th Rabi ul Awwal 720 = A.D. 1324 fol 22

26 *Shaykh Najib ud Din Mutawallil* brother and *Khalifah* of *Farid Ganj Shahr* (died in the time of *Muraz ud Din Kayqubad* grandson of *Sultan Gias ud Din Balban*) fol 25

27 *Shaykh Sadr ud Din Dihlawi* *Shaykh Salah ud Din* was his disciple and *Khalifah* fol 30

28 *Shaykh Nur ud Din Farrukh* a disciple of *Shaykh Dinnawal* fol 31

29 *Shaykh Diy ud Din Rumi* a disciple and *Khalifah* of *Shaykh Shihab ud Din Suhrawardi* died in the reign of *Sultan Qutb ud Din* fol 31<sup>a</sup>

30 *Sayyidi Maulah* who lived in the time of *Sultan Balban* fol 32<sup>a</sup>

31 *Shaykh Abu Bal' Tusi* who lived in the time of *Sultan Jalal ud Din* fol 33<sup>a</sup>

32 *Shaykh Farid ud Din Naguri* the grandson of *Hamid ud Din Naguri* collected the discourses of *Hamid ud Din* which he entitled *سرور المدور* came to Dihli during the reign of *Sultan Muhammad Tuglaq* left seven sons fol 34

33 *Shaykh Nasir ud Din Mahmud* a *Khalifah* of *Shaykh Nizam ud Din Auliya* died 18th Ramadan A.H. 757 = A.D. 1356 during the reign of *Firuz Shah* fol 34<sup>a</sup>

34 *Fakhr ud Din Marwazi* a disciple of *Shaykh Nizam ud Din Auliya* died in the reign of *Sultan Gias ud Din Tuglaq* fol 39

35 *Ali ud Din Nili* a disciple and *Khalifah* of *Shaykh Nizam ud Din Auliya* fol 40

36 *Khwajah Inaq ud Din* a disciple *Khalifah* and sister's son of *Nizam ud Din Auliya* fol 39<sup>a</sup>

37 *Khwajah Harun* surnamed *Rafi ud Din* eldest brother of *Khwajah Taqi* fol 41

38 Sayyid Muhammad Kirmânî of the Savvîd family of Kirmân and Gaznî, was a disciple and companion of Shavkh Farîd Ganj Shakar, fol 40<sup>b</sup>

39 Qâdî Muhyî-ud Dîn Kâshânî (on the margin) a disciple of Nizâm-ud-Dîn Auliya during whose life-time he died, fol 42<sup>i</sup>

40 Sayyid Shams-nd Dîn Khâmûsh eldest son of Sayyid Muhammad Kirmânî, died, A H 732 = A D 1331, during the reign of Sultân Muhammad Tuglaq, fol 42<sup>b</sup>

41 Sayyid Ahmad Kirmânî, another son of Sayyid Muhammad Kirmânî, died on Thursday 1st of Sha'bân A H 752 = A D 1351, fol 43<sup>a</sup>

42 Khwâjah 'Azîz-ud-Dîn disciple of Nizâm ud Dîn Auliya, fol 43<sup>i</sup>

43 Khwâjah Qâdî son of Shavkh Ya qûb, fol 43<sup>b</sup>

44 and 45 Khwâjah Muhammad and Khwâjah Mûsa, sons of Fâtimah, the third daughter of Shavkh-ul-Islâm Farîd ul-Auliya who was married to Badî ud-Dîn Ishâq, Mûsâ left the work انوار المحاسن, fol 44<sup>i</sup>

46 Khwâjah 'Azîz ud-Dîn Sûfî, the son of Bibî Mastûrah the wife of Farîd-ul-Auliya, was a pupil of Qâdî Muhyî-ud-Dîn Kâshânî an excellent calligrapher, composed تكملة الانوار في كرامت الاحبار in praise of Nizâm-ud-Dîn Auliya fol 44<sup>b</sup>

47 Khwâjah Abû Bakr Shiblî, an intimate friend of Sultân-ul-Auliya, fol 45<sup>i</sup>

48 Jamâl ud-Dîn Dihlawî a disciple of Farîd-ul-Auliya Ganj Shakar, revised the works of Diyâ-ud-Dîn Baranî, Sultân Muhammad Tuglaq gave him the title of انوار الملكى his sons Khwâjah Ahmad and Khwâjah Nizâm ud-Dîn were distinguished, fol 45<sup>a</sup>

49 Maulânâ Fasih-ud Dîn a disciple of Sultân ul-Mashâ'ikh, fol 45<sup>b</sup>

50 Maulânâ Shihâb-nd-Dîn Imâm, the Imâm of Nizâm-ud-Dîn Auliya, the poet Khusrau had great regard for him fol 45<sup>b</sup>

51 Shavkh Rukn-ud Dîn Dihlawî, son of Shavkh Shihâb-ud-Dîn Imâm, was a leading Khalîfah of Nizâm-ud-Dîn Auliya Mas'ûdbak was one of his disciples, fol 46<sup>a</sup>

52 Shavkh Kabîr Auliya a favourite slave of Sultân Muhammad Tuglaq, his original name was Malik Qubûl he died during the reign of Sultân Muhammad, fol 46<sup>a</sup>

53 Khwâjah Muayyid-ud-Dîn Ansâî a disciple of Nizâm-ul-Auliya, left a son named Nûr-ud-Dîn Muhammad, fol 46<sup>b</sup>

54 Shaykh Haydar a friend of the Sultan ul Mahmudiyyah fol 46<sup>b</sup>

55 Shaykh Abu Bakr Musallih Bardar a disciple and Musallih keeper of Nizam ul Auliya fol 46<sup>b</sup>

56 Khawajah Aziz ud Din the son of Abu Bakr fol 47

57 Maulana Shams ud Din Yahya a favourite Khalifah of Shaykh Nizam ud Din Auliya and a distinguished scholar of his age he left several learned pupil one of them the celebrated Shaykh Nazir ud Din Mahmud he left a commentary on the مسار and wrote several treatise on Sufism one of which is called المعارف died in the reign of Sultan Muhammad Tuglaq fol 49

58 Maulana Wajih ud Din Bibuli a disciple and friend of Nizam ud Din Auliya was held in high estimation by the Ulama of his time fol 49<sup>i</sup>

59 Amir Khusrau Dihlawi a favourite disciple and Khalifah of Nizam ud Din Auliya died on Wednesday 9th Dulqad A.H. 725 = A.D. 1324 fol 50<sup>i</sup>

60 Khawajah Shams ud Din the sister's son of Amir Khusrau and a most obedient follower of Nizam ud Din Auliya fol 53

61 Khawajah Divan ud Din Barani a favourite of Nizam ud Din Auliya was a constant associate of Amir Khusrau and Amir Hasan he spent his last days in composing books such as منازل سالكين and نزهة المجالس he also left حسب etc fol 53<sup>i</sup>

62 Maulana Divan ud Din Shami a contemporary of Sultan ul Mahmudiyyah he left a work entitled نزهة الاحياء fol 54<sup>b</sup>

63 Khawajah Muhammad ud Din a prince was Governor of Kanauj in the time of Sultan Alauddin he subsequently became a disciple of Nizam ud Din Auliya in his old age he was seen by the author of the Siyar ul Auliya fol 55

64 Shaykh Nizam ud Din Shami an esteemed friend of Nizam ud Din Auliya the author of the Siyar ul Auliya saw him after the death of Nizam ud Din Auliya fol 55<sup>b</sup>

65 Shaykh Usman Dardas a disciple of Shaykh Purn ud Din Abu Izzat who was the Khalifah of his grandfather Shaykh ul Islam Purn ud Din Dardas he attended the majlis of Shaykh Nazir ud Din fol 55<sup>i</sup>

66 Shaykh Shihab ud Din Hujwiri a disciple and Khalifah of his father Fakhr ud Din Zahid fol 56

67 Shaykh Sadr ud Din Halim an esteemed Khalifah and

companion of Shaykh Nasîr-ud-Dîn Mahmûd as well as a favourite of Shaykh Nizâm-ud-Dîn, fol 57<sup>a</sup>

68 Shaykh Fakhr-ud-Dîn Sam son and successor of Shaykh Shihâb ud Dîn Haqqûi fol 58<sup>b</sup>

69 Sayyid Yûsuf ul Husayni son of Sayyid Jamal, was a teacher in the Madrasah of Sultân Firuz he died in A H 790 = A D 1388, he belonged to the school of Maulâna Jalal ud Din Rûmî and was a pupil of Maulânâ Qutb-ud-Dîn Razî the commentator of منازل and مطالع, among his works is the وسئى a commentary on the الآداب, he also wrote a commentary on منازل, entitled سوحية الافكار fol 59<sup>a</sup>

70 Qâdî Abd-ul Muqtadir Shahrî son of Qadî Rukn-ud-Dîn, was a *Khalifah* of Shaykh Nasir-ud-Dîn Mahmud, his pupil was Qâdî Shihâb ud Dîn, he died, 26th Muharram, A H 791 = A D 1388, fol 59<sup>b</sup>

71 Shaykh Zayn-ud-Dîn a disciple, *Khalifah* and sister's son of Shaykh Nasir-ud-Dîn Mahmûd fol 60<sup>a</sup>

72 Mas'ûdbak disciple of Shaykh Rukn-ud-Dîn bin Shaykh Shihâb ud Dîn Inâm, he was a relative of Sultân Firuz and his original name was Shîkhân he wrote ممدید (introduction) on the model of ممدیدات على القصص الممدیة, left a Diwan and a work, entitled مراة العارفين, fol 60<sup>b</sup>

73 Shaykh Badî ud-Dîn Samarqandî a disciple and *Khalifah* of Shaykh Savf ud Dîn Bâkharzî, he died in the time of Sultân ul-Mashâ'ikh, fol 61<sup>a</sup>

74 Shaykh Rukn ud-Dîn Firdausî, the *Pir* of Shaykh Najib-ud-Dîn Firdausî, and disciple of Badî-ud Dîn Samarqandî fol 61<sup>b</sup>

75 Shaykh Najib ud-Dîn Firdausî, disciple of the aforesaid Shaykh Rukn-ud-Dîn, one of his disciples was Sharaf Yahvâ, fol 62<sup>a</sup>

76 Shaykh Hasan Tâhîr a disciple and *Khalifah* of Râjî Hâmîd Shah, who was a disciple of Shaykh Husâm-ud-Dîn Mânîk pûrî, he was born in Bihâr, whence his father had come from Multân, went to Dihlî from Jaunpûr during the time of Sultân Sikandar Lodî, and died, 24th Rabî I A H 909 = A D 1503, he left a work entitled مفتاح العصى fol 62<sup>b</sup>

77 Maulânâ Samâ ud Dîn son of Fakhr-ud-Dîn, was born in Multân, A H 808 = A D 1405, received the robe of *Khilâfat* from Shaykh Kabîr-ud-Dîn Ismâ'îl, the grandson of Makhdûm Jahânîyân lost his eye-sight in his old age wrote a commentary on the لمعاب and also composed the work, معراج الاسرار, Shaykh Jamâlî, a

scholar and poet was his disciple he died 17th Jumada II A H 907 = A D 1501 fol 64

78. Shah Abd Ullah Qurayshī a follower of Shaykh ul Islam Baha ud Din Zakariya married his daughter to Sultan Bahlul Lodi. Shaykh Haji Abd ul Wahhab Bukhari was his disciple fol 65

79. Shaykh Haji Abd ul Wahhab Bukhari a disciple of Shah Abd Ullah and a descendant of Sayyid Jalal Bukhari was born A H 869 = A D 1464 he died A H 932 = A D 1525 in the beginning of the reign of Zahir ud Din Babur he wrote a commentary on the Quran fol 65

80. Shah Abu'l Ghas Bukhari son of Shaykh Haji Abd ul Wahhab he died in the reign of Sultan Bahlul Lodi fol 67

81. Shah Jalal Shirazi a disciple of Shaykh Muhammad Nur Bakshi came to Delhi during the reign of Sultan Sikandar he died A H 944 = A D 1537 during the reign of Humayun fol 68

82. Shaykh Sulayman Mandu son of Shaikh Afan was born in Delhi he traced his descent from Ibrahim Adham his sons were Shaykh David Shaykh Mahmud and Shaykh Kamul Mirza Sulayman visited him in A H 935 = A D 1529 he went to Mandu at the time of Timur's invasion of Delhi he died after a long life of one hundred and fifty or more years fol 69

83. Shaykh Muhammad Mirshakhi son of Haji Abd ul Wahhab daughters son of Shaykh Sadr ud Din and younger brother of Shah Abul Ghas he accompanied Humayun in the campaign of Gujarat the date of his death A H 945 = A D is expressed by the chronogram سبحی بای he was succeeded by his son Shaykh Abd ul Karim who was succeeded by Shaykh Muhammad Shahid who was succeeded by Shaykh Abd ul Wahhab who was succeeded by Shaykh Muhammad Yusuf who was still living at the time of the composition of the present work fol 71

84. Shah Muzammil received the *Khilafat* from his great grandfather was born A H 921 = A D 1515 was in the company of Shaykh Salim Silri died at the age of thirty seven A H 958 = A D 1551 during the reign of Salim Khan son of Shir Khan fol 71

85. Shah Mudassar the fourth son of Haji Abd ul Wahhab was born A H 924 = A D 1518 and died A H 961 = A D 1553 he was succeeded by his eldest son Abd ul Gaffar who was succeeded by his son Sayyid Ahmad who was succeeded by Shaykh Salim Shaykh Mudassar left another son called Shaykh Nazim who died before Abd ul Gaffar leaving three sons fol 72

86 Shaykh Rukn-ud-Dîn, son of Abd-Ullah Quirayshî, fol 73<sup>a</sup>

87 Shaykh Abu'l Fath Quirayshî, son of Shaykh Rukn-ud-Dîn, fol 73<sup>a</sup>

88 Shaykh Addhan Dihlawî a disciple of Maulânâ Samâ-ud-Dîn was the maternal grandfather of Abd-ul-Haqq Dihlawî, he died, A H 934 = A D 1527, fol 73<sup>a</sup>

89 Shaykh Yûsuf Qattâl, a disciple of Qâdî Jalâl-ud-Dîn Lâhâûî, died, A H 933 = A D 1526, in the reign of Zahî-ud-Dîn Bâbur, fol 73<sup>b</sup>

90 Shaykh Abd Ullah Dihlawî, the eldest son of Shaykh Yûsuf Qattâl, died A H 980 = A D 1572, fol 74<sup>a</sup>

91 Shaykh Jamâlî, performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem Rûm, Bagdâd, and visited Nizâm-ud Dîn Mahmûd at Shîràz and Maulâna Abd-ur-Rahmân Jâmî at Harî, was an eminent poet of India and received due recognition at the hands of Bâbur and Humayûn died A H 942 = A D 1535, fol 74<sup>a</sup>

92 Sayyid Husayn Pâi Minâî, came from Mashhad to Dihli during the reign of Sikandar (Lodî), fol 75<sup>a</sup>

93 Shaykh Tâj ud-Dîn Muhammad Dihlawî, son of Shaykh Abd us-Samad, and a descendant of Faîd ul-Auliya Ganj Shakar, died towards the end of the eighth century A H, fol 75<sup>a</sup>

94 Shaykh 'Ala ud-Dîn Ajûdhanî, a disciple of his grandfather, Shaykh Tâj ud Dîn bin Shaykh 'Abd us-Samad bin Shaykh Munawwar, his father's name was Nûr-ud-Dîn, was born, A H 872 = A D 1467, and died, 14th Rabi II, A H 948 = A D 1541 during the reign of Shîh Khân Afgân, in his time he was called Farîd-i-Sânî, fol 75<sup>b</sup>

95 Imâm Shîh Khân,<sup>1</sup> originally named Faîd, the son of Hasan, a servant of a noble of the Lodî Kings, came to Bihâr during the reign of Sultân Ibrâhîm Lodî, assumed the title of King, A H 947 = A D 1540 died, A H 951 = A D 1544, fol 76<sup>a</sup>

96 Shaykh Hasan Khayâlî, eldest son and disciple of Shaykh Hasan Tâhî, died A H 944 = A D 1537, composed poems and also left some discourses مکتوبات, fol 76<sup>b</sup>

97 and 98 Sayyid Shams-ud-Dîn and Sayyid Abû Tâlib, two friends, who led an honourable life from the time of Sultân Ibrâhîm bin Sultân Sikandar Shâh to that of Islâm Khân bin Shîr Khân,

<sup>1</sup> Note Shîh Khân hardly deserves mention in this work, but his name, like those of the saints noticed in the work, is written in rubric

Islam Khan accommodated them with great honour in his palace and negotiated a marriage between one of his daughters and Abu Talib who however declined the match. Soon afterward the two sons were found murdered in his house and the king was suspected of the crime fol 78<sup>1</sup>

99 Shaykh Aman Pampati a great Sufi scholar Shaykh Muhammad Ashiq Sinali was his *Khalifah* fol 79

100 Sayyid Ibrahim Iraj son of Mir Mu'in and disciple of Shaykh Bahar ud Din Qadim Shattari died A H 933 = A D 1546 fol 79<sup>b</sup>

101 Nur Sayyid Abd ul Awwal son of Ali according to Akbar ul Akhbar certain of his ancestors who belonged to Zaidpur in Jaunpur travelled to the Deccan he was born there after performing the pilgrimage he returned to Ahmadabad and finally settled in Dihli his works are *مصر الناري* a commentary on Sahih Bukhari *رسالة راض مطوم رسالة بعض نفس سرالني* a gloss on the *فتوحات ابن عربي* an exhaustive gloss on *مطول معاني* and glosses on several other works on different subjects died A H 968 = A D 1560 during the reign of Akbar fol 80

102 Shaykh Abd ul Aziz youngest son of Shaykh Hasan Ishaq Jaunpuri and brother of Shah Khavali was a *Khalifah* of Mu'in Qadi Khan Yusuf Nasibi Zafarabadi was born at Jaunpur A H 896 = A D 1490 died 6th Jamada II A H 975 = A D 1567 the date of his death is expressed by the chronogram *درة باحدر* a phrase which he generally applied to himself in his life time he left several sons among whom Miyan Shaykh Qutb ul Alam was well known among his compositions are *عبد* and *عروة* fol 82

103 Shaykh Ishaq Multani died A H 989 = A D 1581 fol 8,

104 Shaykh Hasan *بردة* lived in the time of Salim Khan son of Shih Khan died A H 967 = A D 1559 fol 8<sup>a</sup>

104 Maulana Muhammad Majd Sultan Muzaffar Gujarati became his disciple and held him in high estimation brought to Dihli by Humayun after the conquest of Gujarat died in the reign of Shih Khan Sur fol 86

105 Shaykh Dakhira surnamed Bahar ud Din a descendant of Ganj Shalar died A H 970 = A H 1562 fol 86

106 Shaykh Taj ud Din Dihlawi son of Shaykh Bahar ud Din Dihlawi wrote a commentary on *بردة الارواح* fol 86<sup>1</sup>

107 Shaykh Yusuf Dihlawi a disciple of Shah Abd ur Razzaq



Jhanjhânah, whose discourses he collected, died in the reign of Akbar, fol 86<sup>b</sup>

108 Shaykh Jâmî Dihlawî, eldest son of Shâh Muhammad Khayâlî and disciple of 'Abd ul Razzâq, died at the end of A H 1024 = A D 1615, was succeeded by his son, Shaykh Kamâl, fol 86<sup>b</sup>

109 Shaykh Husavn, Naqshî died, 14th Jumâda II, A H 980 = A D 1572, left several children, one of whom, Shaykh Ah Ahmad, was well educated, and died in an assembly in the presence of Jahângir, fol 87<sup>a</sup>

110 Shaykh Sayf-ud-Dîn father of the celebrated saint, Shaykh Abd-ul-Haqq Dihlawî, was born, A H 920 = A D 1514, and died, A H 990 = A D 1582, his son Shaykh 'Abd-ul-Haqq left about one hundred works, fol 87<sup>b</sup>

111 Shaykh Rîzq Ullah Dihlawî, brother of Shaykh Sayf-ud-Dîn, and uncle of 'Abd-ul-Haqq, died, A H 979 = A D 1571 wrote an account of Sultân Sikandar Lodî, and of the dynasty down to his own time, fol 92<sup>a</sup>

112 Maulânâ Ismâ'il Arah a disciple of Khwâjah Abd ush-Shahîd, was an eminent scholar most of the students of the Madrasah of Dihli being his pupils, fol 93<sup>a</sup>

113 Shaykh Bahlûl Dihlawî, spent most of his time in reading the Qurân, and delivering lectures on Tafsîr, Hadîs, Fiqh, etc fol 93<sup>b</sup>

114 Shaykh Hâjî Muhammad, belonged to the Qâdnî order, died, 1st Ramadân, A H 1007 = A D 1598, fol 94<sup>a</sup>

115 Shaykh 'Abd-ul-Ganî Bayâbânî, was a *Khâlîfah* of Shaykh Abd ul-'Azîz, died, 9th Jumâdâ II A H 1017 = A D 1608, fol 94<sup>b</sup>

116 Shaykh Abd ul-Wâhid Ajûdhanî, died A H 1019 = A D 1610, fol 95<sup>b</sup>

117 Shaykh Walî Muhammad Dihlawî, a disciple of Shaykh 'Abd-ul-'Azîz, fol 95<sup>b</sup>

118 Sayyid Muhammad Multasib Dihlawî a contemporary of the author, fol 96<sup>a</sup>

119 Maulânâ Hâjî Muhammad Hamadânî, the maternal grandfather of the author came to Mutân from Hamadân with Nûr Sayyid 'Alî, and settled in Dihlî, died, Thursday, 19th Safar, A H 1006 = A D 1597, fol 96<sup>a</sup>

120 Khwâjah Muhammad ul-Bâqî un-Naqshbandî ul Uwaysî, the author's spiritual guide, died Monday, 25th Rabî II A H 1012 = A D 1603, wrote a commentary on some *sûrah's* of the Qurân, and also left a Mâsnawî, fol 97<sup>a</sup>

121 Miran Shaykh Taj belonged to Sanbhal was a disciple of the author's Pir fol 110<sup>a</sup>

122 Khwajah Huṣn ud Din Ahmad a *Khalifah* and companion of the author's Pir was very kindly disposed towards the author fol 110<sup>b</sup>

123 Shaykh Ahmad Sirhindi Faruqi another *Khalifah* and companion of the author's Pir fol 112<sup>a</sup>

124 Shaykh Ishaq another *Khalifah* of the author's Pir fol 116<sup>a</sup>

The work ends with a poem that the author wrote in praise of his Pir Khwajah Muhammad Baqi

Written in ordinary Nastaliq at the request of Sayyid Culam

Ali son of Sayyid Saḍ ud Din bin Sayyid Muhammad Sidiq bin Sayyid Muhammad Sidiq Manawi son of Sayyid Abd ul Wahid of Shuhrid Shih Jahanabad

Not dated apparently 18th century

## No 672

fol 01 lines 17 size 10 x 7 6 1/2 x 7

زبدة المقامات

## ZUBDAT-UL-MAQÂMÂT

The life miracles and spiritual teachings of the great saint of the Naqshbandi order Shaykh Ahmad Faruqi Sirhindi and of his spiritual guide Khwajah Muhammad Baqi Billah

Beginning —

احمد الله العالی نا القادر الادی - الدوام السرمدی الحج \*

In the preface the author who does not reveal his name states that although his ancestors belonged to the Kubrawi order and although in his earlier days he had himself derived benefit from the society of several eminent Shaykhs of that order even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandi order. He chanced to come to India where he made the acquaintance of Amir Muhammad Numan at Burhanpur. In A.H. 1031 = A.D. 1621 he secured an interview with the great saint Ahmad Faruqi Sirhindi whom he subsequently attended constantly for nearly two years and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Ahmad Fârûqî's children, and that he had not proceeded far with the work, when the saint "renounced this world" i.e., died

The author chose two titles for the work, viz Barâkât ul-Ahmadiyat-il Bâqiyah تركات الاحمدية الباقية and Zubdat-ul-Maqâmât ردة المقامات. The latter if the word مر is prefixed forms a chronogram for A H 1037 = A D 1627, in which year the work was completed

At the end of the preface (fol 4<sup>b</sup>) he observes that, after the completion of the work, he will give an account of the later Shaykhs of the order (Naqshbandî)

The work is divided into two *Maqsads*, each subdivided into several *Fasls*

*Maqsad* I Account of Ahmad Suhindî's spiritual guide Khawâjah Muhammad Bâqî Billah, who was born in Kâbul, A H 971 or 972 = A D 1563, and died (according to the chronogram بحر معرفت مرود, fol 25<sup>b</sup>), A H 1012 = A D 1603, — in four *Fasls*, fol 4<sup>b</sup>

*Maqsad* II Children and *Khalîfahs* of Khawâjah Muhammad Bâqî Billah fol 46<sup>a</sup>, as follows —

Children Khawâjah 'Ubayd Ullah, fol 49<sup>a</sup> Khawâjah Muhammad 'Abd Ullah, *ib*

*Khalîfahs* Spaces for headings which were to indicate the names of the *Khalîfahs*, are left blank in many places and the section ends with an account of Shaykh Ibrahîm Ibrahîmî fol 51<sup>a</sup>

*Maqsad* III, in eleven *Fasls*, as follows —

1 Account of Shihâb-ud-Dîn 'Alî entitled Farûk Shâh Fârûqî ul-Kâbulî, Ahmad Suhindî's ancestor in the 15th degree, fol 65<sup>a</sup>

Imâm Rafî'-ud Dîn, Suhindî's ancestor in the sixth degree fol 65<sup>a</sup>

Shaykh 'Abd-ul-Ahad, Suhindî's father, fol 67<sup>a</sup>

Shaykh 'Abd-ul-Quddûs a son of Shaykh Safî-ud-Dîn, fol 70<sup>b</sup>

Shaykh Rukn ud-Dîn, the second son and the first *Khalîfah* of Abd ul-Quddûs fol 73<sup>b</sup>

Shaykh Jalâl Thânisarî, a *Khalîfah* of 'Abd ul-Quddûs, fol 74<sup>a</sup>

2 Birth and early life of Ahmad Suhindî, fol 90<sup>b</sup> He was born in Sirhind, A H 971 = A D 1563

3 Sirhindî's interview with Khawâjah Bâqî Billah, from whom he received spiritual instruction, fol 98<sup>a</sup>

4 Sirhindî's writings and letters, addressed to his *Pîr* (Bâqî Billah) fol 115<sup>b</sup>

5 Special gifts which he received from God, fol 125<sup>b</sup>.

- 6 His daily prayers and devotion fol 138  
 7 His insight into divine matters or mysteries fol 152<sup>i</sup>  
 8 Manifestation of his supernatural powers fol 178  
 9 His death fol 200<sup>v</sup> He died on Tuesday 20 Safar 1110  
 10<sup>14</sup> = 1624 at the age of sixty three  
 10 His children —  
 Khwajah Muhammad Sadiq the eldest son fol 213<sup>i</sup>  
 Khwajah Muhammad Sa'ad the second son fol 219  
 Khwajah Muhammad Ma'mun the third son fol 231  
 11 His *Khalifah* and spiritual friend —  
 Mir Muhammad Nu'man fol 249<sup>i</sup>  
 Shaykh Muhammad Lahir Lahuri fol 259<sup>b</sup>  
 Ahmad bin Abd ul Wahid Faruqi fol 261  
 Space for the insertion of the next *Khalifah*'s name is left blank  
 on fol 261<sup>i</sup>  
 Shaykh Badi ud Din Saharanpuri fol 267  
 Shaykh Nur Muhammad fol 269 Another blank space for a  
 heading  
 Shaykh Hamid of Banguloh who studied at Lahur fol 270<sup>i</sup>  
 Shaykh Muzammil fol 271<sup>i</sup>  
 Shaykh Ishaq Badakhshi fol 279  
 Maulana Yusuf Samarqandi fol 281  
 Maulana Sa'ib Kulabi fol 285  
 Maulana Muhammad Siddiq of Kishm in Badakhshan fol  
 284<sup>a</sup> Spaces for the insertion of the names of the next twelve  
*Khalifahs* are left blank  
 The work ends with some panegyrical *Rubai* addressed to  
 Ahmad Sirhindi and his *Ura* Biqu Billah  
 Written in ordinary Nastihq in blue and cream papers with  
 the headings in red  
 Not dated apparently the latter half of the 18th century

No 673

fol 207 lines 15 size 9 x 3½ C x 3½

سافینات الاولیاء

## SAFĪNAT-UL AULIYĀ

A very valuable copy of the famous work *Safinat ul Auliya* containing biographical notices of holy men and eminent *Shaykhs* from the beginning of Islam to the author's time

Author Muhammad Dârâ Shikûh Hanafî Qâdnî سکوة دارا محمد حنفی قادنی

Beginning —

الحمد لله رب العالمين (اما بعد اگرچه احوال و معکرات  
سد انام الح \* )

The author of this work was the eldest son of Shâh Jahân, the ill-starred Dârâ Shikûh, who was put to death by his brother, Aurangzîb, in A H 1069 = A D 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramadân A H 1049 = A D 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, India Office Lib. Cat., No. 647. See also Rieu, 1, p. 356, Stewart's Cat., p. 25, Bibliotheca Sprenger No. 367, W. Pertsch, Berlin Cat., pp. 53 and 546, J. Aumei, p. 140, etc. The work was lithographed in Lucknow A D 1872.

This MS. revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation صح, i.e. "correct."

The following note, written by the author himself, and dated A H 1050, is found on the title-page:

هذا کتاب سعیدہ الاولیا حرره محمد دارا سکوة حنفی قادنی ۱۰۵۰

The above is followed by another note written by the author in two places — *تألیف محمد دارا سکوة*, i.e., "collated by Dârâ Shikûh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A H 1176, says that he received the MS. from Sultân ul Gâzî Ahmad Shâh Durrani at Lahore.

مد وهدی هذ کتاب السلطان الہدی احمد سہ درانی فی شہر

سہ ۱۱۷۶ \*

The transfer must then have taken place immediately after Ahmad Shāh Durrani's advance against the Marāthas and their defeat at Panipat in A H 1175 = A D 1761

Written in fair and scholarly Naskh within gold ruled borders with the headings in red. Some of the folios are in new margins

### No 674

fol 90 line 21 size  $9 \times 4\frac{1}{4}$   $6\frac{1}{2} \times 3$

The same

Another copy of Darī Shikuh's Safinat ul Auliya written in Nīm Shikastah within gold ruled borders

Foll 2-8 and 80-89 are written diagonally across the page

Dated Saturday 26 Shāban the 39th year of Alamgir's reign (A H 1108)

Scribe محمد بن حنبل العامل المدنی

A note on the title page says that the MS once belonged to Mirza Muhammad bin Muhammad Khan

### No 675

fol 159 lines 15 size  $10 \times 5\frac{1}{4}$   $7 \times 3\frac{3}{4}$

سکینه الاولیاء

## SAKĪNAT-UL-AULIYĀ

Biographies of the Indian saint Mir Muhammad commonly called Miyan Mir or Miyanjiw and his disciples

Author Muhammad Darī Shikuh محمد دارا سکرة (see No 673)

Beginning —

سکال الدی هو الاول الاحمر الطاء و الدطی الح \*

After dwelling at some length on the virtues and excellencies of the Sufis the author tells us in the preface that on the night of the 10th Dhuḥjja A H 1049 = A D 1640 in his 25th year he received initiation into the Qadiri Sūlāh from the great master. He evidently means his spiritual guide Muhammad Shāh Lā an Ullah (a disciple of Miyanjiw) a detailed account of whose life is given on

fol 97<sup>a</sup> We learn from it that the real name of the saint was Shâh Muhammad, that Miânjiw used to call him Muhammad Shâh that his friends and followers addressed him as Âkhiwand (a preacher or tutor), and that his title was Lisân Ullah From a note at the end of the copy, we learn that Muhammad Shâh Lisân Ullah died on 13 Safar, A H 1072 = A D 1661 and was buried in the vicinity of Lahore, near the tomb of Miânjiw

The date of composition of the work, given on fol 5<sup>b</sup>, as A H 1042 = A D 1632 seems to be a mistake for A H 1052 = A D 1642, because later on (fol 10<sup>b</sup>) the author refers to his previous work *Safinat ul-Awliyâ* which he completed in A H 1049 = A D 1639

Contents —

Superiority of the Qâdnî Salsilah (order) to others, fol 8<sup>b</sup>

Life, sayings, works and miracles of Miânjiw, fol 14<sup>a</sup>

Account of Miânjiw's sister, Bibi Jamâl Khatûn, fol 83<sup>a</sup>

Notices on the disciples of Miânjiw who had died before the time of composition of the present work, fol 85<sup>a</sup>

Notices on those disciples of Miânjiw who were still living fol 96<sup>b</sup>

Mî Muhammad, better known as Miân Mir or Miânjiw, to the description of whose life the work is chiefly devoted was born in Siwastân, Sind, A H 938 = A D 1531 (fol 16<sup>b</sup>) He was the son of Qâdî Sâyd-Tah (?) ساعد تاه (Rieu p 258<sup>a</sup> has Sâ'in-dâtâ) son of Qâdî Qalandar Fâiûqî (fol 17<sup>a</sup>)

He spent the latter portion of his life in Lahore where he was repeatedly visited by Shâh Jahân, and where he died in A H 1045 = A D 1635 Dârâ Shukûh erected a *gubbah* over his tomb

Written in Indian Ta'liq, within coloured-ruled borders

Not dated, apparently 18th century

## No 676

fol 647 lines 17, size 11 × 6½, 8½ × 4

مراة الاسرار

## MIR'ÂT-UL-ASRÂR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century

Author Abd ur Rahman Chihli bin Abd ur Pasul bin Qasim bin Shah Budh Abbasi ul Ahwal عبد الرحمن حسنى بن عبد الرسول بن قاسم بن شاه بد عنسى العلى

Beginning —

الحمد لله رب العالمين ولله المولى وما بعده الله العلى

The author who belonged to the Chihli order gives a detailed account of his family fol 53. It would appear that one of his ancestors Shaykh David emigrated from Balkh to India and settled in Radawali (Thornton's Rudauli) Oude during the time of Sultan Ali ud Din Khilji of Delhi (A. H. 690-715 = A. D. 1296-1316).

David's grandson Shaykh Ahmad Abd ul Haqq who was a *Khalifah* of Shaykh Jalal Pimpatti and died 1 Jumada A. H. 837 = A. D. 1433 (see fol 96) was a renowned saint. He and his lineal descendant exercised spiritual supremacy in Padawli. On the death of the author's brother Shaykh Hamid bin Shaykh Qutb ud Din great grandson of Shah Budh and 14th in order of succession in A. H. 1000 = A. D. 1622 the author who had been appointed Hamid's *Khalifah* succeeded to the authority (fol 599a).

In the preface the author tells us that prior to the composition of this work being anxious to get an insight into a certain stage of the mystical progress of the Sufis he secluded himself for several forty days (اربعين) in devotion but in vain until during A. H. 1030 = A. D. 1620 he carefully studied the *Talkirat ul Awliya* of Farid ud Din Attar and in it in the account of Bazzid Bustami found what he wanted. It was then that he formed the project of the present work but he could not begin it till A. H. 1040 = A. D. 1630.

In the conclusion we are told that he completed it on 27 Shawwal A. H. 1060 = A. D. 1651.

Besides this work the author has left a life of Shah Madar (see No 677 of this catalogue) a history of Salir Masud entitled *Mir'at ul Masudi* (see Elliot History of India vol II p 513) and an abridged translation of the Bhagwat Gita entitled *Mir'at ul Haqiq* (see Rieu in p 1034b).

According to the author's statement in the preface fol 9b the work was to consist of a *Muqadimah* twenty nine *Tabaqat* and a *Khatimah* but in the conclusion fol 646 he gives us to understand that after writing the twenty third *Tabaqah* down to the account of Shaykh Ahmad Abd ul Haqq he found himself unable to go on with the work دست ناری بمقداد که دیگر طبع و حاشه نواد رس

It was suspended for twelve years then on the occasion of the



author's second visit to the tomb of the great saint Khwâjah Mu'in-ud-Dîn Chishtî, in A H 1065 = A D 1654, he was inspired by that saint to finish the work with the twenty-third *Tabaqah*, closing it with the account of Shaykh Husâm-ud-Dîn Mânîkpûrî who died, according to the concluding line, on 15 Ramadân, A H 853 = A D 1449, and whose tomb the author visited in A H 1052 = A D 1642

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore, incorrect. The author enumerates the following works as his sources (fol 9<sup>b</sup>) —

حواجر التفسير و تفسير حسدى و شرح مسكه و روضة الاحداث و كتبه ،  
المكحوب و اندس الزواج و دليل العارفين و فوايد السالكين و راحب  
العلوب و فصل العواد و فوايد العواد و سر الاوليا و نكر المعاني و معدن  
المعاني و شرح آداب المريدين و صفات العارفين و بكلمه (نكلمه here written)  
عوب الصمداني و فتوحات مكى و مصوص الحكم و ترجمه البحار ، و كلمات  
الصديعس و مفاه ، الاوليا و مفاه ، الاصفا و اطايه ، اشرفى و تذكرة  
الاوليا و جامع علوم و حرائق حلالى و مرآة العارفين و تاريخ يافعى كه آداب  
روضة الكنان گووند و روضة الرياحدين و كتاب عروة الوثقى و جيل مجلس  
شيخ علاء الدولة و مهمل الخطاب و شواهد الدوة و نكبات و رشكات و روضة  
الصفا و حند ، السر و روضة السعدا و سر العارفين و احداث الاحبار و اطايه ،  
صوفيه و تاريخ منور شاهى تصديه ، صفا نوبى و تاريخ مرآة سكرتلى  
و تاريخ دهاى و منتخب ، التواريخ و ملحوظ شيخ احمد كاتو و ملحوظ شيخ  
احمد الكون \*

In each of the twenty three *Tabaqât* into which the biographical notices are arranged, the *Qutb*, or recognized head of the Chishtîs takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders

#### Contents —

Preface treating of Sûfism, its various stages the different degrees of spiritual knowledge, etc

• *Muqaddimah* treating of the *حرفه حالات*, or robe of spiritual succession, the four Pîrs, viz., Hasan, Husayn, Khwâjah Kamîl Zivâd, and Khwâjah Hasan Basrî, and the fourteen following *Khânwâdahs* with a description of their essential features, fol 17<sup>b</sup> —

1 The Zaydis so called from Khwajah Abd ul Wahid bin aḡ and a disciple and *Khalifah* of Khwajah Hasān Bāsrī

2 The Iyadis called after Iudayl bin Iyad *Khalifah* of Khwajah Abd ul Wahid

3 The Adhamis after Ibrahim bin Adham who received the robe of *Ihtilafat* from Khidr (prophet) Iudayl bin Iyad and Muhammad Baqir

4 The Hubayris after Hubayrah Bāsrī disciple and *Khalifah* of Khwajah Hudayfah of Marāḡ who was a pupil of Ibrahim bin Adham

5 The Chishtis after Abu Ishaq Shāmī who received the name of Chishti from his spiritual guide Ulu (Mamḡad) Dinawari pupil and *Khalifah* of Hudayfah Marāḡ Abu Ishaq was sent to Chisht where Abu Ahmad Chishti became his disciple In his last days Abu Ishaq made over the robe of *Khalifat* to Khwajah Abu Ahmad Abdal who was succeeded by Khwajah Muhammad Chishti from whom Khwajah Abu Yūnūf Chishti received the robe and was succeeded by Khwajah Maudud Chishti Likewise there were five Chishti *Khalifas* in Indrāvir Khwajah Muḡmūd Din Chishti Khwajah Qutb ud Din Chishti Khwajah Farid ud Din Chishti Khwajah Nizam ud Din Chishti and Khwajah Nāḡir ud Din Chishti

6 The Ajamis after Habib Ajamī pupil and *Khalifah* of Haḡan Bāsrī

7 The Jayfuris after Bīzarid Iḡtamī called Jayfur who according to the Lataḡif al Aḡḡiah was a pupil of Habib Ajamī

8 The Karkhis after Maḡruf Karkhī originally a Christian but converted to Islam by Imam Al Pīdī by whose order he gave spiritual instruction to his disciples at Karkh According to others he received the *Khalifah* from Dāud Iḡḡī pupil of Habib Ajamī

9 The Sāqatis after Sarī Sāqatī pupil and *Khalifah* of Maḡruf Karkhī

10 The Junaydis after Junayd Bīḡḡadī pupil and *Khalifah* of Sarī Sāqatī

11 The Kāzarunis after Abu Ishaq Kāzarunī pupil and *Khalifah* of Abu Abd Ullāh Kḡhalīf who was a *Khalifah* of Junayd Bāḡḡadī's pupil Muhammad Pūwawī

12 The Fusis after Ala ud Din Tūsī the pupil and spiritual successor of Shāykh Wapḡh ud Din (here روح الد) Abu Haf (a follower both of the doctrine of Ulu Mamḡad Dinawari and of Muhammad Ruwāyīn through his two teachers Shāykh Muhammad Ammuvah and Akhī Faraj Zanḡamī respectively)

13 The Suhrawardis after Diyā ud Din Abu Naḡīb Suhrawardī

pupil and spiritual successor of Shaykh Wajîh-ud-Dîn Abû Hafṣ, who was lineal successor in the fourth degree of Junayd Bagdâdî. Abû Najîb received the *Khirqah* from Ahmad Gırâlî, lineal successor in the fifth degree of Junayd.

14 The Firdawsîs, after Najm-ud-Dîn Kubrâ Firdawsî, who received the *Khirqah* from Abû Najîb Suhrawardî lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (حسابه مرقع) otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22<sup>b</sup> —

1 The Qâdnîs or the Gausîs called after 'Abd-ul-Qâdn Jilânî, pupil and spiritual successor of Abû Sa'îd Makhzûmî, who was lineal successor in the fourth degree of Junayd Bagdâdî.

2 The Yasawîs, after Ahmad Yasawî, pupil and *Khalîfah* of Yûsuf Hamadânî lineal successor in the sixth degree of Junayd Bagdâdî.

3 The Naqshbandîs, after Khwâjah Bahâ ud-Dîn Naqshband, pupil and successor of Amî. Sayyid 'Alî Kalâl who received the *Khilâfat* from Abul Qâsim Guigânî in the seventh degree. Abul Qâsim was third lineal successor of Junayd Bagdâdî.

4 The Nûrîs after Abul Hasan Nûrî, who received the robe of *Khilâfat* from Saîd Saqatî.

5 The Khudîawîs after Ahmad bin Khudîawayh pupil and *Khalîfah* of Hâtim Asamm, fifth lineal successor of Husayn bin 'Alî.

6 The Shattâîs, called شطائى, after Shaykh 'Abd Ullah Shattâi the pupil and successor of Muhammad 'Ârif seventh lineal successor of Bâyezîd Bistâmî. 'Abd Ullah Shattâi was the first Shaykh of this order to visit India.

7 The Husaynî Bukhârîs شجره بكارى, who trace their line from Sayyid Jalâl Bukhârî back to Imâm Husayn and 'Alî bin Abû Tâlib.

8 The Zâhidîs after Badî-ud-Dîn Zâhid, disciple and *Khalîfah* of Fakhr-ud-Dîn Zâhid successor in the eighth degree of Junayd.

9 The Ansâîs, after 'Abd Ullah Ansâî, successor of Junayd Bagdâdî in the fourth or fifth degree.

10 The Satawîs after Safî-ud-Dîn Ishâq Ardabîlî, pupil, successor and son-in-law of Zâhid Ibrâhîm Gîlânî, fifth lineal successor of Abû Najîb-ud-Dîn Suhrawardî.

11 The 'Avdarûsîs, after Mîr Sayyid 'Abd Ullah 'Aydarûsî, pupil and successor of Shaykh Abû Bakî, whose line is traced from Abû Madyan back to Junayd Bagdâdî.

12 The Qalandaris Their line is not traced from any particular recognized head of an order Muhammad Qalandar and his pupils affirmed their belief in this order Shah Haydar Qalandar Shih Hu an Bulkh and his pupils Shams ud Din Tabrizi Mawlana Puri (i.e. Jalal ud Din Puri) and his friends and attendants Fakhr ud Din Irqī Khwajah Ishaq Maribi and Hafiz Shirazi belonged to this order The order also known as Chishtiyah or Qalandariyah قلانداریه was first in India by Shah Khizr Rumi who came to this country during the reign of Sultan Shams ud Din Iltutmish (A.D. 607-633 = A.D. 1210-1236) and became a disciple of Khwajah Qutb ud Din Bakhtiyar Ughī

The twenty three *Tabaqat* contain biographical notices of the following the recognized leader among those belonging to each successive generation being mentioned first in every case —

## I

Muhammad Abu Bakr Umar and Usman fol 4

## II

Ali and the twelve Imams fol 70

## III

Hasan Basri and his contemporaries fol 95 (His full name was Abu Ali ul Husayn bin Hasan ul Basri According to some his *Kunya* was Abu Muhammad and according to others Abu Sa'id He died at Basrah Iraq A.D. 110 = A.D. 728 at the age of eighty nine) Kamul bin Zayd fol 97 Abu Yahya Mahi Dinar fol 98 Muhammad Wasi fol 99 Abu Hazim Makli fol 100 Khwajah Yunus Isbat and Rabi'ah Adawiyah fol 100<sup>1</sup>

## IV

Khwajah Abd ul Wahid bin Zayl (originally of Basrah who died in A.D. 176 = A.D. 792 according to Salma 27 Safar A.D. 176) fol 104<sup>1</sup> Habib Ajami fol 104<sup>1</sup> Atbah bin Gulam fol 105<sup>1</sup> Abd Ullah Husayn fol 106 Khwajah Izzat bin Ali ul Mansuri fol 106<sup>1</sup>

## V

Khwajah Imdad bin Izzat with his *Kunya* Abu Ali (originally of Kufah but according to others of Merv in Khurasan or of Samarkand who died at Mecca in Muharram A.D. 187 = A.D. 802) on fol 107<sup>1</sup> Sufyan Samri fol 109<sup>1</sup> Abu Hanifah Numun bin Sabit ul Kufi fol 110 Imam Shafi'i fol 112<sup>1</sup> Ahmad Hanbal

fol 114<sup>a</sup>, Abû Sulaymân Khwâjah Dâ'ûd bin Nâsî Tâî fol 115<sup>a</sup>, Bashâr Hâfî, fol 116<sup>a</sup>, 'Abd Ullah bin Mubârak, fol 117<sup>a</sup>, Dâ'ûd Balkhî fol 118<sup>a</sup>, Mansûr 'Ammâr, fol 118<sup>b</sup> Ahmad bin 'Âsim Antâkî, fol 119<sup>b</sup>

## VI

Khwâjah Ibrâhîm Adham, with his *Kunyah* Abû Ishâq, fol 122<sup>a</sup> (He was the son of Sulaymân bin Mansûr Balkhî, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared, and his burial place is unknown. Some say he lies buried in Bagdâd by the side of Imâm Ahmad Hanbal, but according to others in Syria, near the tomb of the prophet Lût i.e. Lot. According to Nafahât, he died in Syria, A H 161 = A D 777 according to others, in A H 176 = A D 792, while some give the date as Shawwâl A H 187 = A D 802.) Ma'rûf Kaikhî, fol 122<sup>a</sup>, Dûn Nûn Mîsî fol 123<sup>a</sup>, Abû 'Alî Shagîq fol 124<sup>a</sup>, Ahmad bin Khudrawayh fol 125<sup>a</sup> Ibrâhîm, fol 125<sup>b</sup>, Abû Abd Ullah Muhammad bin Fadl, fol 126<sup>a</sup>, Muhammad bin 'Alî Hakîm ut-Tumûdî, fol 126<sup>b</sup>, Abû Bakî Wariâq fol 127<sup>b</sup> Abû 'Alî Junjânî, fol 128<sup>a</sup>

## VII

Khwâjah Hudavfah Marashî fol 128<sup>b</sup> (He died on 14 Shawwâl according to Safinat ul-Awliyâ 18 Shawwâl. The year of his death cannot be traced.) Bâvazîd Bistâmî, fol 129<sup>a</sup> Hâtîm bin Asamm fol 132<sup>b</sup> Abû Sulaymân Darânî, fol 133<sup>a</sup> Ibrâhîm Diyâ-ul-Bagdâdî and Muhammad Samâk, fol 133<sup>b</sup>, Muhammad bin Aslam Tûsî and Abû Turâb fol 134<sup>a</sup>, Ahmad Hawârî, fol 134<sup>b</sup>, Yûsnf bin Yâsîn, fol 135<sup>a</sup>, Abd Ullah Muhammad bin Ismâ'îl ul-Magûbî, fol 136<sup>a</sup>

## VIII

Khwâjah Hubayrah Basî (died on 18 Shawwâl but the year cannot be traced), fol 136<sup>b</sup> Khwâjah Sarî bin Mughis us-Saqatî fol 137<sup>a</sup> Yahvâ bin Ma'âd Râzî fol 138<sup>a</sup>, Abû Hafs Haddâd fol 139<sup>a</sup>, Ahmad Harb fol 140<sup>a</sup>, Abû Hamzah Bagdâdî fol 142<sup>a</sup>, Khayî-ü-Nassâj, fol 142<sup>b</sup>, Samnûn Muhibb fol 143<sup>b</sup> Abû Hamzah Khurâsânî fol 144<sup>a</sup>, Shâh bin Shujâ Kumânî fol 145<sup>a</sup>

## IX

Khwâjah Ulû Dînawârî (died 14 Muharram year not given) fol 164<sup>a</sup>, Junayd Bagdâdî fol 147<sup>a</sup>, Mamshâd Dînawârî, fol 150<sup>a</sup>, Abû Sa'îd Kharraz fol 150<sup>b</sup> Abû 'Usmân Hîrî fol 152<sup>b</sup> Abû'l

Abbas Ahmad bin Muhammad Masruq fol 153 Abu Muhammad Puwarim fol 153<sup>1</sup> Abul Hasan Nuri fol 154<sup>1</sup> Hamdum Qassar fol 157 Umar (in some works amr) bin Usman ul Maliki fol 158<sup>1</sup>

## X

Abu Ishuq Qh̄h̄t̄i (died on 14 Rabi II—year not given—in Akkahi Sarraj fol 19 Abu Idris Shubh fol 100<sup>1</sup> Huayn bin Manur Hallaj fol 162<sup>1</sup> Iyas bin Iy Bādadī fol 106 Abu l Abbas ibn Atī fol 167<sup>1</sup> Abu Muhammad Jurayri fol 168 Abu Bakr bin Ta'ir ul Abhari fol 168<sup>1</sup> Abu Idris Kattim fol 169<sup>1</sup> Abd Ullah bin Muhammad Man'ul fol 170 Abu Ali Ludhri fol 170<sup>1</sup>

## XI

Khwajah Abu Ahmad Qh̄h̄t̄i (born 3 Jumada II a.h. 260 = a.d. 873 and died a.h. 355 = a.d. 965 and buried in Qh̄h̄t̄i 20 Aroli from Harat) fol 17<sup>1</sup> Abu Ya'qub Nahrjuri fol 17<sup>1</sup> Abd Ullah bin Muhammad Murṭayli fol 17<sup>1</sup> Abd Ullah bin Khafif fol 171 Abul Khayr Hammad Aqī fol 171 Abu Usman Waṣṣabi fol 179 Abul Qasim Razi fol 179 Abul Abbas Sayyari fol 180 Abul Qasim Halim Samarqandi fol 181 Abul Qasim Nasabadi fol 181<sup>1</sup>

## XII

Abu Muhammad Qh̄h̄t̄i (died a.h. 421 = a.d. 1030 during the time of Sultan Mahmud) fol 182<sup>1</sup> Abul Abbas Nahawindi fol 185<sup>1</sup> Abu Nasir Sarraj fol 186<sup>1</sup> Abul Fadi bin Huayn fol 187 Abul Qasim Bahar Yasin fol 188 Abu Ali Daqqiq fol 189<sup>1</sup> Abu Ali Sayyali fol 191 Abu Abdur Rahman Sullami fol 191<sup>1</sup> Sultan ush Shuhrad Amir Ma'ud fol 192

## XIII

Nasir ul Din Abu Yusuf Qh̄h̄t̄i son of Muhammad Saman and sister's son of Khwajah Abu Muhammad bin Ahmad Qh̄h̄t̄i who died a.h. 459 = a.d. 1066 at the age of 84 and was buried in Qh̄h̄t̄i on fol 20 Abul Abbas Qasab fol 207<sup>1</sup> Fadl Ullah bin Abul Khayr fol 209<sup>1</sup> Abul Hasan Khargum fol 211<sup>1</sup> Abu Abd Ullah Dastim fol 212<sup>1</sup> Abul Qasim Gurgum fol 213<sup>1</sup> Abul Abbas Ahfani fol 213<sup>1</sup> Muhammad bin Husayn fol 214 Ali bin Usman Ali ul Jallabi ul Garzawi fol 215 Khwajah Ahmad brother of Ismail Qh̄h̄t̄i fol 216<sup>1</sup> Abu Imvil Abd Ullah bin Ali Mansur Muhammad Ansari fol 217 Shari'ah Ahmad Namaqi ul Jamī sarjamud ج ٢٧٩ fol 220<sup>1</sup>

## XIV

Qutb ud-Dîn Maudûd Chishtî, fol 229<sup>b</sup> (He was son of Nâsû-ud Dîn Abû Yûsuf Chishtî, and learnt the whole Qun'ân by heart at the age of seven. He succeeded his father at the age of 26 but placed himself for some time under the tuition of Shaykh Ahmad-i Jâm in Harât. He died, 1 Rajab, 1 H 527 = A D 1132 and was buried in Chisht.) Ahmad bin Maudûd bin Yûsuf Chishtî, fol 227<sup>b</sup>. Abû Tâhir Kuid, fol 228<sup>1</sup>. Abû 'Alî Fâimadî fol 229<sup>a</sup>, Abû Bakî bin Abd Ullah ut-Tûsî nn-Nassâj and Imâm Muhammad Gazâlî bin Muhammad ul-Gazâlî ut-Tûsî fol 230<sup>1</sup>, Abul Fath Ahmad bin Muhammad ul-Gazâlî, fol 232<sup>b</sup>, 'Ayn ul-Qudât Hamadânî, fol 233<sup>1</sup>. Abû Nasî Abî Ja'far bin Abî Ishâq ul-Harawî fol 236<sup>1</sup>. Sultân Majd ud-Dîn, fol 236<sup>b</sup>.

## XV

Khwâjah Hâjî Sharîf Zandanî, pupil of Maudûd Chishtî, fol 237<sup>1</sup>. (He died on 3—or 6, according to Safinah—Rajab. The year is not known but he was a contemporary of Yûsuf Hamadânî—b 1 H 440 = A D 1048, and d 1 H 535 = A D 1140. His tomb is in Syria.) Yûsuf Hamadânî, fol 237<sup>b</sup>, Ahmad Yasawî fol 238<sup>b</sup>. 'Abd-ul Khâlîq Gujduwânî, fol 239<sup>b</sup>, Diyâ-ud Dîn Abû Najîb 'Abd-ul Qâhî bin 'Abd Ullah Suhawardî, fol 241<sup>1</sup>, Abû Muhammad bin 'Abd Ullah ul-Basrî, fol 242<sup>b</sup>, Ahmad bin Abul Hasan ur-Rafâ'î, fol 244<sup>a</sup>, Abû 'Abd Ullah Sauma'î, fol 245<sup>b</sup>. Shaykh Hammâd Dabbas, fol 246<sup>a</sup>, Abû Abd Ullah Qudayb ul-Bân Mausâlî, fol 247<sup>1</sup>, Abul 'Abbâs bin Arîf ul-Undulusî, fol 248<sup>1</sup>, Hakîm Sanâ'î ul-Gaznawî, fol 148<sup>b</sup>.

## XVI

Khwâjah 'Usmân Hâûnî, pupil of Hâjî Sharîf Zandanî, fol 250<sup>1</sup>. (He belonged to Hârûn, a village in Khurâsân or in Faigânah. He spent his last days in Mecca where he died and was buried, 6 Shawwâl 1 H 607 = A D 1210.) Muhvî-ud-Dîn 'Abd-ul-Qâdir 'Ilânî, fol 254<sup>1</sup>. Shaykh Abû Madyan Magrîbî fol 259<sup>1</sup>, Shaykh Sadaqahî Ragdâdî fol 260<sup>b</sup>. Abû Muhammad Abd-ul-Rahmân Tafiûnjî, سبحه fol 261<sup>a</sup>, Shaykh Muhammad ul-Awânî, fol 262<sup>b</sup>, Abu's-Sa'ûd ibn u'sh Shiblî, fol 263<sup>a</sup>, 'Adî bin Musâfir Shâmî ul-Hankâî fol 264<sup>1</sup>. Havât bin ul-Qays ul-Tariânî, fol 264<sup>b</sup>, Abû Ishâq ibn uz-Zarîf fol 265<sup>1</sup>, Shaykh Jâgîr, fol 265<sup>1</sup>, Abû 'Abd Ullah Muhammad bin Hâshimî fol 266<sup>a</sup>, 'Umar ibn Fârid ul-Hamawî, fol 266<sup>b</sup>, Shaykh Mîsâ'î Sadiânî fol 268<sup>b</sup>.

## XVII

Khawajah Mu'in ud Din Chihiti fol 270 (He was son of Khawajah Cawas ud Din Ravi in Sijzi and was born in Sijistan a. h. 537 = a. d. 1142 but was brought up in Khurram. At the age of 15 he lost his father. He renounced worldly aspirations and travelled to Samargand and Bukhara and thence to Bagdad where he placed himself under the tuition of Khawajah U'min Haruni from whom he received the robe of spiritual succession حزب حلی. He afterwards enjoyed the society of Shaykh Najm ud Din Kubra for two and a half months. Ald ul Qadr Hilmi at Bagdad for five months and even days. Div ud Din Abu Najib Suhrawardi, Shaykh Awhad ud Din Kirmani and Shuhab ud Din Suhrawardi. From Bagdad he came to Hamadan where he interviewed Shuhaf Hamadani. He interviewed Abu Sa'id Tabrizi at Tabriz, Shaykh Mahmud at Isfahan and then visited the tombs of Shaykh Abu Sa'id Abul Khayr at Mahulsh and of Abul Hasan Khurqani at Khurqan. After visiting Shaykh Na'ir ud Din at Astarabad he travelled to Harat, Sahzwar Balkh, Cani, Fereh and Dikh-an-I-rume at last to Ajmir where he finally settled. He died in 617 a. h. = a. d. 1230 according to other a. h. 613 = a. d. 1230 and a. h. 630 = a. d. 1238.) Najm ud Din Kubra fol 252. Shuhaf ud Din U'min bin Muhammad us Suhrawardi fol 251. Shaykh Muhiy ud Din Muhammad bin ul Arabi fol 251. Shaykh Ruzdhan Iqbal u. h. Shirazi fol 294. Shaykh Balah ud Din Walad fol 296. Sayyid Burhan ud Din Mubaraq fol 297. Majd ud Din Bagdadi fol 297. Sa'd ud Din Humam fol 298. Sayf ud Din Bakhari fol 303. Radi ud Din Ali Isha (aznawi fol 30). Babur Kamal Jandi fol 306. Shams ud Din bin Muhammad bin Ali bin Malik did ul Tabrizi fol 305. Shuhab ud Din Maqtul fol 310. Farid ud Din Attar fol 312. Muhammad Farid Narnawli fol 314. Mir Sayyid Husayn Khungwar fol 315. Sayyid Nur ud Din Mubir ul (aznawi fol 316. Shaykh Hamid ud Din Sufi us Siwahi fol 317.

## XVIII

(Beginning with an illuminated head piece.) Khawajah Qutb ud Din Bakhtiyar bin Kamal ud Din Ahmad bin Musa U. h. entitled Kalil and Lakhtir fol 320. (He was born in U. h. in Mawara un Nahr or in Farganah. His father died when he was only a year and a half old. He was a pupil and the chief *Khaliifah* of Khawajah Mu'in ud Din Chihiti with whom he spent the last years of his life at Delhi and Ajmir in intimate friendship. He died in



Delhi, Monday, 14 Rabî I, A H 633 = A D 1235, and was buried near the Hawd i-Shamsî) Bahâ-ud-Dîn Dakairiyâ Multânî, fol 327<sup>a</sup>, Jalâl-ud-Dîn Muhammad Balkhî ur-Rûmî, fol 331<sup>a</sup>, Sadr-ud-Dîn Muhammad bin Ishâq ul-Qûnawî, fol 335<sup>a</sup>, Auhad-ud-Dîn Hamid ul-Kirmânî, fol 336<sup>b</sup>, Najîb-ud-Dîn 'Alî bin Buzgush ush-Shîrâzî, fol 339<sup>a</sup>, Shaykh Zahîr-ud-Dîn 'Abd ul-Rahmân and Shaykh Nûr-ud-Dîn Abd-us-Samad, fol 340<sup>b</sup>, Abu'l Qâsim Jalâl-ud-Dîn Tabrizî and Shaykh Jalâl-ud-Dîn Dîgdânî, fol 341<sup>a</sup>, Qâdî Hamîd-ud-Dîn Nâgûrî fol 344<sup>a</sup>, Sharaf-ud-Dîn bin Muslih bin Abd Ullah Sa'dî Shîrâzî, fol 346<sup>b</sup>, Fakhri-ud-Dîn Ibrâhîm 'Irâqî, fol 347<sup>b</sup>, Salâh ud-Dîn Faîdûn ul-Qûnawî, known as Zarkûb, fol 350<sup>b</sup>, Shaykh Husâm-ud-Dîn, fol 350<sup>b</sup>, Sultân Walad bin Mawlawî Rûm fol 351<sup>a</sup>, Shaykh Nizâm-ud-Dîn Abu'l Muwayyid fol 353<sup>b</sup>, Shâh Khudr Rûmî, fol 354<sup>b</sup>, Shaykh Badî-ud-Dîn Gaznawî fol 355<sup>1</sup>, Shaykh Diyâ-ud-Dîn Rûmî, Shaykh Sharaf-ud-Dîn Kirmânî and Shaykh 'Abd-ul-Azîz, fol 356<sup>1</sup>, Shâh Kûndîz Multânî fol 356<sup>b</sup>, Shaykh Naqî ud-Dîn Muhammad Shaykh Turk Bayâbânî and Shaykh 'Abd Ullah Balbânî fol 357<sup>a</sup>

## XIX

Shaykh Faîd-ud-Dîn Ganj-i-Shakar, pupil and spiritual successor of Khawajah Qutb-ud-Dîn Ushî, fol 359<sup>b</sup> (His mother was the daughter of Mullâ Wajîh ud-Dîn Khujandî. He died 95 years old, on 5 Muharram A H 668 = A D 1269, or 660 = A D 1270, and was buried in Patan i.e., Pâk Patan, otherwise called Ajwodhan, in the Punjâb) Najîb-ud-Dîn Mutawakkil fol 384<sup>a</sup>, Badî-ud-Dîn Ishâq, fol 385<sup>b</sup>, Jamâl-ud-Dîn Hânsawî, fol 387<sup>a</sup>, 'Ârif Sîstânî, fol 389<sup>a</sup>, Dâ'ûd bin Mahmûd fol 390<sup>a</sup>, Sayyid Muhammad bin Mahmûd Kirmânî, fol 391<sup>1</sup>, Mîr Sayyid Khâmûsh, fol 392<sup>b</sup>, Sayyid Kamâl-ud-Dîn Ahmad bin Sayyid Muhammad Kirmânî and Sayyid Nûr-ud-Dîn Mubârak, fol 393<sup>a</sup>, Mîr Sayyid Muhammad bin Sayyid Kamâl-ud-Dîn Ahmad and Shaykh Sadr-ud-Dîn bin Bahâ-ud-Dîn Dakairiyâ, fol 393<sup>b</sup>, Shaykh Abu'l Fath Rukn-ud-Dîn, fol 396<sup>b</sup>, Shaykh Sadr-ud-Dîn, known as Hâjî Chirâg fol 397<sup>a</sup>, Shaykh Peyânah Husâmpûrî, Shaykh Shâh Mûsâ 'Âshiqân and Shaykh 'Usmân Sayyâh Dihlawî, fol 397<sup>b</sup>, Nûr Sayyid Sadî-ud-Dîn better known as Sayyid Hasanî fol 400<sup>1</sup>, Shaykh Salâh-ud-Dîn Darwîsh Sîstânî, fol 401<sup>b</sup>, Shaykh Salâh Sayyâh, fol 402<sup>a</sup>, Shaykh Ahmad Nahrwâlî, fol 404<sup>1</sup>, Shaykh Badî-ud-Dîn Mû'ytâb fol 405<sup>b</sup>, Shaykh Badr-ud-Dîn Samarqandî, fol 408<sup>b</sup>, Shaykh Sûfî Budhnî, fol 409<sup>b</sup>, Jamâl-ud-Dîn Ahmad Jûiqânî, fol 412<sup>a</sup>, Nûr-ud-Dîn 'Abd-ul-Rahmân Isfai'ânî, fol 412<sup>b</sup>; Sa'd-ud-Dîn Fargânî, fol 413<sup>b</sup>, Shaykh 'Azîz bin Muhammad Nasafi fol 414<sup>b</sup>

## XX

Shaykh Ala ud Din Ali Ahmad Sabir the favourite and spiritual successor (according to some opinion in law also) of Shaykh Farid ud Din Ganj-i-Shakar who died on 13 Rabi' I a.h. 690 = a.d. 1291 fol. 416<sup>a</sup> Nasir ud Din Mahmud bin Yunhya Awadhi fol. 420<sup>a</sup> Shams ud Din Yahya fol. 42<sup>a</sup> Shaykh Qutb ud Din Munawwar bin Sharihi Burhan ud Din bin Shaykh Jamal ud Din fol. 427<sup>b</sup> Husain ud Din Multani fol. 429<sup>a</sup> Iakhr ud Din Zarridi fol. 431<sup>a</sup> Ali ud Din Nili fol. 434<sup>a</sup> Burhan ud Din Garib fol. 434<sup>a</sup> Wajh ud Din Yusuf Sami fol. 436<sup>a</sup> Shihab ud Din Imam fol. 437<sup>a</sup> Siraj ud Din Usman fol. 438<sup>a</sup> Nizam ud Din Muhammad Ibadani and his pupils fol. 441<sup>a</sup> Amir Khusrav bin Amir Saif ud Din fol. 450<sup>a</sup> Amir Hasan Ali Sanjari fol. 452<sup>a</sup> Qadi Fakhr ud Din bin Rukn ud Din fol. 453<sup>a</sup> Khiwajah Gung Majdub fol. 46<sup>a</sup> Sayyid Ali ud Din (bin) Sayyid Izz ud Din Kanturi fol. 457<sup>a</sup> Sayyid Amir Mah bin Sayyid Nizam ud Din fol. 459<sup>a</sup> Shaykh Sharaf ud Din Manjari ul Bihari fol. 461<sup>a</sup>

## XXI

Shaykh Shams ud Din Furl Panipati fol. 465<sup>a</sup> (He was a descendant of Khiwajah Ahmad Yasaui who traced his genealogy back to Muhammad Hanifali bin Ali Murtada. He was the disciple and *Khalifah* of Ali ud Din Ali Sabir. He spent a long time in Turkistan and Mawarai-un-Nahr in pursuit of Sufic lore and subsequently came to India where he chose Ala ud Din Sabir as his spiritual guide. He died on 19 Shah bin and was buried at Panipat. The year of his death is not known. He was a contemporary of Nasir ud Din Mahmud Awadhi who died in a.h. 757 = a.d. 1356 during the reign of Sultan Firuz Shah a.h. 752-790 = a.d. 1351-1388.) Ful ud Din Ala ud Dawlat Sumnani fol. 468<sup>a</sup> Safi ud Din Abul Fath Ishaq fol. 474<sup>a</sup> Muhammad Bibi Samasi fol. 478<sup>a</sup> Baha ud Din Naqliband fol. 480<sup>a</sup> Imam Abu Abd Ullah Afif ud Din ul Yafi fol. 484<sup>b</sup> Makhdum Jahaniyan Sayyid Jalil Husain Bukhari fol. 486<sup>a</sup> Mir Sayyid Muhammad Gisdariz fol. 489<sup>b</sup> Mawlana Khiwajagi fol. 501<sup>a</sup> Shaykh Sadr ud Din Hakim fol. 503<sup>a</sup> Qadi Abd ul Muqtadir bin Qadi Rukn ud Din fol. 504<sup>b</sup> Muhammad Mutawakkil Kanturi fol. 506<sup>a</sup> Shaykh Duniyal known as مولانا عود fol. 510<sup>a</sup> Makhdum Shaykh Ali ul Haqq Wad Din Bangali fol. 513<sup>b</sup> Shaykh Muzaffar bin Shams ud Din Balkhi fol. 520<sup>a</sup> Sayyid Ali bin Shihab ud Din Hamadani fol. 523<sup>a</sup>

## XXII

Shaykh Jalal ud Din Panipati the disciple and *Khalifah* of Shams ud Din Furl Panipati fol. 526<sup>a</sup> (He died on 13 Rabi' I and was

buried in Pânîpat. The year of his death is not known. He was contemporary with Sultân Mahmûd bin Muhammad bin Firûz Shâh.) Sayyid Ashraf Jahângîr Simuânî fol 531<sup>a</sup> Khwâjah Alâ-ud-Dîn 'Attâi, fol 542<sup>a</sup> Khwâjah Muhammad Pârsâ fol 544<sup>b</sup> Khwâjah Ya'qûb Charkhî fol 547<sup>a</sup> Khwâjah Nizâm-ud-Dîn Kkâmûsh, fol 548<sup>a</sup>, Zayn-ud-Dîn Abû Bakî ul-Khawâfî, fol 549<sup>b</sup> Sayyid Qâsim Anwâr, fol 551<sup>b</sup> Mawlânâ Muhammad, better known as Magribî fol 553<sup>a</sup>, Sayyid Nîmat Ullah Walî fol 553<sup>b</sup>, Sayyid Sadr-ud-Dîn, known as Râjû Qattâl fol 555<sup>b</sup> Shaykh Sirâj-ud-Dîn Sûkhtah, fol 558<sup>a</sup>, Makhdûm Shaykh Akî Râjûî fol 559<sup>a</sup> Makhdûm Shaykh Qiwâm-ud-Dîn, fol 564<sup>b</sup> Shaykh Ikhtiyâr ud-Dîn, fol 567<sup>b</sup> Sayyid Yâd Ullah fol 568<sup>b</sup>, Makhdûm Shaykh Fath Ullah, fol 570<sup>a</sup>, Makhdûm Shaykh Abu'l Fath Jawnpûrî, fol 571<sup>a</sup> Makhdûm Shaykh Husâm ud-Dîn, fol 573<sup>a</sup> Bâbâ Ishâq Magribî fol 576<sup>b</sup> Shaykh Ahmad Khattû Gujarâtî fol 579<sup>a</sup>

### XXIII

Shaykh Ahmad 'Abd ul-Haqq Radawî fol 583<sup>a</sup> (He was disciple and principal *Khalîlah* of Jalâl ud-Dîn Pânîpatî. His grandfather, Shaykh Dâ'ûd, who traced his descent back to the second Caliph 'Umar left his native place Balkh during Hûlâgû Khân's devastation, and came to India, where he settled in Radawî near Awadh, during the reign of Sultân Alâ-ud-Dîn Khiljî A.H. 695-715 = A.D. 1296-1316 and became a disciple of Nasîr-ud-Dîn Awadhî. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dâ'ûd. After a few preliminary interviews with Jalâl Pânîpatî he went to Sunâm, where he stayed for some time and then returned to Pânîpat. Not finding his master there, he went to Badâ'ûn in the year in which Timûr invaded India, and fought the battle of Delhi with Sultân Mahmûd, A.H. 801 = A.D. 1398. From Badâ'ûn he went to Bhakar, and then again to Pânîpat when he received the *Khîraqah* of *Khilâfât* of the Chishtî order from his Pîr who later on placed his children under his tuition. After the death of his Pîr he came to Bengal, where he met Shaykh Nûr Qutbî-'Âlam. He finally returned to his native place Radawî, where he died 15 Jumâda II A.H. 837 = A.D. 1434.) Makhdûm Shaykh Nûr ul-Haqq bin Shaykh 'Alâ ul-Haqq Bangâlî, fol 600<sup>a</sup> Hâfî Sayyid 'Abd-ur Razzâq fol 604<sup>b</sup> Shaykh Abd ul-Quddûs bin Shaykh Ismâ'îl, fol 610<sup>a</sup> Makhdûm Shaykh Muhammad 'Îsâ Tâj, fol 615<sup>b</sup> Sayyid 'Abd Ullah Burhân ud-Dîn Gujarâtî fol 616<sup>b</sup>, Makhdûm Shaykh Sirâi fol 623<sup>b</sup>, Dâwar Malik bin Mahmûd, fol 624<sup>b</sup>, Makhdûm Shaykh Kabîr fol 626<sup>a</sup>, Sayyid Jalâl Gujarâtî, fol 627<sup>b</sup>, Shâh Miyânjîw

Qutb i Wilayat fol 628<sup>a</sup> Shakh Abd Ullah Shattar fol 631  
 A hq i Sadiq Shah Daud fol 634 Makhdam Shakh Jamal fol  
 635<sup>a</sup> Shakh Husayn bin Mu'izz Ballhi ul Bihari fol 636<sup>b</sup> Mir  
 Sayyid Alam ud Din fol 638<sup>i</sup> Makhdam Shakh Husayn ud Din  
 fol 641<sup>a</sup>

C Stewart in his Catalogue p 29 while mentioning the work  
 remarks that the author is unknown The work is noticed in  
 Rieu pp 309 and 973

Five *Hashtiyahs* (marginial additions) by the author written in  
 the same hand as the text are found in the present copy —

- 1 ان مود احدث و وحد و واحد on fol 1<sup>a</sup>
- 2 م حاسه بر مقدمه كتاب ر اب مراب دلاب (sic) on fol 1<sup>a</sup>
- 3 حاسه سوم د احوال حواحه طب الد م حاسه نال عالم on fol 227<sup>b</sup>
- 4 حاسه حازم دكر سبع اوجد ال م كرماني د نال نكي بناسم on fol 23<sup>a</sup>
- 5 حاسه شمس مبرسه د اسرف ساندو نال احوال خلقة و ف سا on fol 39

A detailed table of contents occupies foll 11 -15<sup>b</sup> and an index  
 of the names of persons arranged in alphabetical order is prefixed  
 The latter ends with a list of the names of thirty nine renowned  
*Khalifahs* and disciples of Shakh Nizam ud Din Muhammad  
 Badayuni

Written in neat Nasta liq within gold and coloured ruled borders  
 with a finely illuminated head piece and a double page Unwan  
 The headings are written in red throughout

Copied at the request of the donor of the library at Hyderabad  
 dated 15 Dulhijjah A H 1220

No 677

fol 72 lines 13 size 11 x 6 6 1/2 x 3

مراب مداري

MIR'ÂT-I-MADÂRÎ

Life of Shakh Madar one of the most popular saints of India

Author Abd ur-Rahman Chishti عبد الرحمن حسنى

Beginning —

الحمد لله الذى حلّى السيّد وهو عندما يعلى سكر منگویم من آن  
روز دگر عالمیان را اله \*

The author who has been already mentioned see No 676 in this catalogue gives us to understand in the preface that, very early in his life he began a search for some account of *Shaykh Badī' ud-Dīn* generally known as *Shāh Madār* and although he consulted several historical and biographical works as well as the *Malfūzat* of the *Shaykhs* of different places he found nothing. At last on his journey to *Ajmir* A H 1053 = A D 1643, he chanced upon a history of the saint written by his principal *Khalīfah* *Qādī Mahmūd* (not Muhammad as wrongly given in Rieu) *Kantūnī*, and entitled *Īmān-i Mahmūdī* ایمان محمودی. This work, says the author contained a detailed and true account of *Shāh Madār*, and was based on the writer's personal knowledge of the saint and on discourses which he had directly heard from him. From this work, and from the *Latā'if-i-Ashrafī* of Sayyid *Ashraf Jahāngīr Simnānī* an intimate friend of *Shāh Madār*, he compiled the present work with some additional accounts derived from trustworthy sources. He then proceeds to say that at the request of *Shaykh Amān Ullah* of *Sandilah* he visited the tomb of *Shāh Madār* in *Makanpūr* (Thornton's *Mukumpoor* district of *Kānpūr*) on Thursday, 25 *Dulqa'd*, A H 1064 = A D 1653, and wrote this work close to the shrine.

According to the author, *Shāh Madār* belonged to a Jewish family of *Halab* (Aleppo), where he was born A H 715 = A D 1315. His father, *Abu'l Ishāq Shāmī*, a strict follower of the law of Moses (Rieu, p 361 calls *Shāh Mādār's* father '*Shaykh 'Alī a Jew of Halab* ') placed him under the tuition of a Jewish teacher, *Hadiqah Shāmī*. After the death of his parents, he travelled to Mecca and thence to Medina, where he embraced Islām. On fol 13<sup>b</sup> the author remarks that Sayyid *Ashraf Jahāngīr Simnānī*, in his *Latā'if-i-Ashrafī* says that on one of his journeys to Mecca he met *Shāh Madār*, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked but he reached the shore with the help of a plank. He went to *Gujarāt* and thence to *Ajmir* where he visited the tomb of *Khwājah Mu'in-ud-Dīn Chishtī*. After staying there for some time he went to *Kālpī*, and thence to *Qannūj*, where he met *سید محمد* disciple and *Khalīfah* of Sayyid *Jalāl Bukhārī*, and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpur. He afterwards made an <sup>4</sup>excursion to Jaunpur attended by his favourite pupil Qadi Shihab Qudwa and at Lucknow visited Shaykh Qiyam ud Din who died shortly after. At Jaunpur Sultan Ibrahim Sharqi with all his nobles and attendants paid a visit to him but Qadi Shihab ud Din the leader of the Ulama of Jaunpur and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahangir Simnani. It was at Jaunpur that Shaykh Husayn Mu'izz Balkhi a disciple of Shaykh Sharaf ud Din Yahya Menayri studied the latter half of the Awarif under Shah Madar.

Shah Madar returned to Makanpur where Qadi Mutahhar and his followers became his pupil. At the request of Sultan Ibrahim Sharqi and others he returned to Jaunpur and on his way visited Kantur where Qadi Mahmud Kanturi and his followers became his pupil. On this occasion he was received by the King Nur Sadr Jahan Qadi Shihab ud Din and many others.

Shah Madar stayed at Jaunpur for some years and then returned to Makanpur where after three years Qadi Mahmud Kanturi paid him a visit. Towards the close of his life while discoursing to his pupils and followers he once stated that he had spent thirty five years of his life in Syria forty in Mecca Medina and Najaf and fifty in India. It is related that before his death he took off his *dustar pirihan* and *دستار و راس و ارار* and after handing them to Qadi Mahmud expired on Thursday 18 Jumada II 840 = 15 1430 at the age of 120 years. His tomb at Makanpur is still visited by large numbers of devotees.

On fol 43-44<sup>b</sup> the author dwells upon Shah Madar's modes of prayer.

On fol 50 the author gives a description of the tombs of Shah Madar's chief attendants and pupils thus —

The tombs of Qadi Mahmud and his son are in Kantur that of Qadi Mutahhar in Kalpi of Qadi Shihab Qudwa in Jilani of Shah Alla (سید الله) in Gaor Bengal of Sayyid Jamal ud Din entitled Jaminan in Bihar of Sayyid Ahmad Badai in the vicinity of Jaunpur of Indar Madari in Awadh of Shaykh Shams Taib in Lucknow of Shaykh Buldhan Siddiqi in Sandiloh and of Shaykh (sic) in Qannu.

It is said on fol 10<sup>b</sup> that Shah Madar belonged to the Uwaysi order and the genealogy of his spiritual succession traced back to the Prophet is as follows —

حسرت شاه مدار بحسرت ، باطن احبار ارادت از روحانده ، احسرت  
 سیم عدد الله یکی یاقته بود ، و او بحسرت ظاهر از احسرت ششم یمن الدین  
 شاهی احبار داسه ، و او از احسرت ششم ربيع الدین شاهی و او از احسرت  
 سیم طیفور شاهی و او از احسرت ششم ربيع المعدهس و او از احسرت امام  
 حسن شمد دسه ، کرنا و او از احسرت مرتضی علی کرم الله وجهه و او از  
 احسرت رساله ، مداه محمد مصطفی علی الله علیه و سلم \*

The author refers to his previous work *سینه اورداد* on fol. 45<sup>a</sup>

For *Shâh Madâi's* life see *Akhhâr-ul-Akhhâr*, p. 189. A copy of the present work is noticed in Rien, p. 361. A neatly written copy, transcribed from our MS. is preserved in the Bûhâr Library.

Not dated. written in a careless Indian Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced the right order is 24, 31-32, 27-30, 25-26, 23.

### No 678.

fol. 83, lines 11 size 6½ x 3½, 5 x 2½

تاریخ قادریہ

### TÂRÎKH-I-QÂDIRÎYAH.

Biographical sketches of the saints who form the filiation of the *Qâdirî Silsilah* from the Prophet to the author's *Pîr* Shâh Fath Muhammad Qâdirî.

Author 'Abd-ur-Rashîd Qâdirî-ul-Kayrânawî عابد الرشید قادری  
 الکرائوی

Beginning —

الحمد لله الذي جعل قلوب العارفين ممتورا بدور العرفان أجمع \*

The author's father, Nazar Muhammad Qutb Qâdirî, was both the sister's son and the son-in-law of the author's *Pîr*, Fath Muhammad Qâdirî, to whom the last notice, fol. 76-83, is devoted.

According to this notice Hâjî Shâh Fath Muhammad Qâdirî ul-Kayrânawî, entitled *Giyâs-ud-Dîn*, and better known as *Miyânjîw* was born in Anbâlah. He received the robe of *Khilâfat* at Madînah from Shaykh Yahyâ Madanî and settled at Kavrânah (Thornton's Kyranah), where he died on Wednesday 29<sup>th</sup> Rabî' I, A. H. 1130 =

A.D. 1717 at the age of sixty three. In the preface the author tells us that he wrote this work at the request of some of the followers of the Qidiri order in A.H. 1100 = A.D. 1737.

Contents —

Muhammad fol 3<sup>a</sup> Ali fol 8 Hasan fol 11<sup>a</sup> Husayn fol 13 Zayn ul Abidin fol 14<sup>b</sup> Muhammad Baqir fol 15 Ja'far Sadiq fol 17 Musa Kazim fol 18<sup>a</sup> Ali Rida fol 19 Muhammad Taqi and Ali Naqi fol 20 Hassan Asqari and Muhammad Mahdi fol 21 Maruf Karkhi fol 22 Shaykh Sarf Sarqati fol 24<sup>b</sup> Junaid Baididi fol 26 Abu Bakr Ja'far Shibli fol 29 Abd ul Azim <sup>عزيمى</sup> fol 31<sup>b</sup> Abul Faiz <sup>فائى</sup> fol 32 Abul Faraj Tarsusi fol 32<sup>a</sup> Abul Hasan <sup>الحسينى</sup> fol 33 Abu Sa'id Mubarak fol 33<sup>b</sup> Muhayyid Din Abul Qadir Jilani fol 34 Shams ud Din Ali ul Haddad fol 35 Shams ud Din Ali Sami fol 44 Muhammad Iqbal fol 45 Qutb ud Din Abul Cays Jamil fol 46 Sayyid Muhammad bin Abd ul Cays fol 47 Sayyid Ismail ud Din Husayn Makhdam Jahansin Bukhari fol 47<sup>a</sup> Sayyid Nasir ud Din Mahmud fol 46 Sayyid Hamid Qutbi Naubahar fol 47<sup>b</sup> Sayyid Faiz Ullah Qutb fol 47 Sayyid Sadr ud Din fol 48 Sayyid Abul Ullah Qutb fol 48<sup>b</sup> Sayyid Abd ul Kabir fol 62 Shaykh Abd ul Cafir fol 63 Sayyid Ala ud Din fol 66 Sayyid Husayn Bukhari fol 67 Sayyid Mahmud Shahid fol 67<sup>b</sup> Sayyid Tahir Qutb ud Din Qidiri fol 69 Haji Shah Iath Muhammad Qadiri fol 76

The number of works mentioned by the author in the preface is the sources of this compilation is eleven of which the latest are the *Al-habir ul Akhbar* (see No. 666) *Mir'at ul Asrar* (see No. 676) and *Tahaf-i Rashidiyah*. The last named work composed by the author himself (see *Rieu* i p. 361) contains very similar notices of the same persons as those contained in the present work and arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian *Fa-hiq* within red ruled borders with the headings in red by order of Hadrat Shah Salub most probably the *Pir* of the Scribo محمد منير قادري انصاري كراتوى

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated apparently eighteenth century



No. 679

fol. 261, lines 17, size  $9 \times 17$ ,  $7 \times 3$ 

اعمال المعصود

## USÛL UL MAQSÛD

Notices on the Shaykhs of the Qalandari order and especially on the author's father

Author: Timâb Alî bin Shah Muhammad Kazim Qalandari

نور علی بن شہ محمد کاظم قلندری علوی

Beginning —

بسم اللہ الرحمن الرحیم : الحمد لله وحده 'سریک لکلمہ ایسم' در سن

لو اسم \*

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandari Shaykhs, and of his father for the use of his children and friends, but the execution of the plan was delayed until Shabân, A H 1225 = A D 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Timâb proceeded with the work using these pages, when of a sudden he lost his brother, Himâvat 'Alî. According to the author's statement on fol. 232<sup>b</sup>, he died of snake bite on Friday, 25 Rajab, A H 1226 = A D 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muhammad Kazim, whose life, teachings, and miracles form the main topic of the work and occupy fol. 95-261, was a descendant of Nizâm ud-Din Qâri, better known as Shaykh Phikan of Kâkûî, near Lucknow.

According to Badâ'ûnî, vol. iii, p. 24, Shaykh Bhikan was a great Sûfi scholar and died A H 981 = A D 1573.

Muhammad Kâzim was the disciple and spiritual successor of Shâh Bâsit Alî Qalandar Ilahâbâdî, who died 17 Du'l-hijjah, A H 1196 = A D 1781 (see fol. 81<sup>a</sup>).

The author visited his tomb three times. The preface does not include any list of the author's sources, but in the course of his narration he refers to Hujjat-ul-Ârifin, Matlûb-ut-Tâlibîn, Murâd-ul-Murîdîn, Mir'ât-ul-Asrâi, Fusûl-i-Mas'ûdiyyah, etc., and frequently to Manâqib-ul-Asfiyâ.

The work is divided into twelve *Asls* each devoted to the life of a *Shaykh* as follows —

(1) *Abd ul Aziz Makli Qalandar* fol 2<sup>i</sup> (2) *Sayyid Khidr Rumi* fol 13 (3) *Sayyid Najm ud Din Qalandar Cus ud Dahr* fol 21 (4) *Qutb ud Din Bina Dil Jaunpuri* fol 30 (5) *Muhammad Qutb Qalandar* fol 38<sup>i</sup> (6) *Shah Abd us Salam Qalandar* fol 39 (7) *Abd ul Quddus Qalandar Jaunpuri* fol 41<sup>i</sup> (8) *Shah Vujtabi* better known as *Kacala* fol 45 (9) *Shah Iath Qalandar Jaunpuri* fol 52<sup>b</sup> his wives and children fol 57 his pupil fol 59 (10) *Shah Ibrahim Ahmad* fol 60 his pupils and *Khalifahs* fol 64<sup>i</sup> (11) *Shah Basit Ali Qalandar Bahabad* fol 66 his pupils and *Khalifahs* fol 82 his mother *Phul Bibi* fol 83<sup>i</sup> his elder brother *Muhammad Waris* fol 84<sup>i</sup> his younger brother *Muhammad Wasil* known as *Wasil ul Haqq* fol 86<sup>i</sup> his children fol 88<sup>i</sup> (12) *Shah Muhammad Kuzum* the author's father fol 96 his education fol 103 his taste for music fol 104 his noble character fol 105<sup>i</sup> his interview with *Shah Mazhar Husain* fol 110<sup>i</sup> his interview with his spiritual guide fol 112 his disappointment from the army fol 113 his return fol 11 his journey to *Ilahabad* fol 118<sup>i</sup> his marriage after his return from attendance on the *Far* fol 120<sup>b</sup> he receives instruction from his *Far* fol 124 he receives the spiritual robe of succession fol 128<sup>b</sup> his instruction to his children and pupils fol 165<sup>b</sup> his illness and death fol 174 manifestations of his supernatural powers before and after his death fol 193 and 212 his relatives children friends and follower fol 216 his letters fol 218 *Himayat Ali* (the author's brother) fol 230<sup>i</sup> *Bahram Ali* fol 33<sup>i</sup> *Ashiq Ullah* fol 23, *Insha Allah* fol 238<sup>b</sup> *Qudrat Ullah Balgram* fol 243<sup>b</sup> *Shah Umud Ali Jaunpuri* fol 24<sup>i</sup> *Faiz Ullah* and *Sahib Ali* fol 246 *Muhammad Mahfuz* and *Muhibb Ali Khan* fol 247 *Shaykh Ahmad Husayn* fol 250<sup>b</sup> *Sharif at Ali* fol 257<sup>i</sup>

A badly written copy with patches and worm holes throughout. The headings some of which are faded are written in red.

Not dated latter half of the nineteenth century.

## POETS

No 680

foll 260, lines 19 size  $9\frac{1}{2} \times 4\frac{1}{2}$ ,  $6\frac{1}{2} \times 2\frac{1}{2}$ .

تذکرۃ الشعراء

## TADKIRA'1' USH SHU'ARÂ.

The well-known collection of biographies of Persian poets by Daulat Shâh bin 'Alâ-ud-Daulah Bakhtî-Shâh (according to W Pertsch, ibn i-Bakhtî Shâh) ul Gârî us Samarqandî, *d* A H 900 = A D 1494 دولتشاه بن علاء الدوله بختیاری السمرقندی

Beginning —

تعمدنی که ساهدار بلند پرواز اندیشه و صاحب و فصای کنریای آن

طهران بتواند نمود آسم \*

A very excellent edition of this work by Prof E G Browne has lately been published (London 1901) Hammer's "Schöne Redekunste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Sacy in his "Notices et Extraits," vol iv pp 220-272.

The work, which the author dedicated to Mîr 'Alî Shîr, was completed, according to some copies, on the 28th of Shawwâl, A H 892 = A D 1486.

It is divided into a *Muqaddimah*, seven *Tabaqât* and a *Khâtimah* as follows —

*Muqaddimah*—Treating of ten Arabic Poets, fol 17<sup>a</sup>

*Tabaqah* I Beginning with Rûdakî, fol 16<sup>a</sup>

*Tabaqah* II Beginning with Azraqî, fol 37<sup>b</sup>

*Tabaqah* III Beginning with Dulfiqâr Shirwânî, fol 66<sup>a</sup> In the printed edition, this *Tabaqah* (p 1-8) begins with Nizâmî

*Tabaqah* IV Beginning with Faiûd-ud-Dîn 'Attâr, fol 91<sup>a</sup>

*Tabaqah* V Beginning with 'Imâd-i Faqîh, fol 121<sup>a</sup>

*Tabaqah* VI Beginning with Sayyid Nî'mat U'llah Kûhistânî, fol 158<sup>b</sup>

*Tabaqah* VII Beginning with Amîr Shâhî Sabzwârî, fol 207<sup>a</sup>

*Khâtimah* Treating of six poets, who were alive at the time of composition, fol 233<sup>b</sup> It begins with Jâmî, and ends with a short

historical account of the reigning prince Abul Cazi Sultan Husayn brought down to A H 885 = A D 1480

The *Tabaqat* are arranged in chronological order. For other copies see Ricci i p 364 W. Pertsch Berlin Cat p 597 A Sprenger p 7 Cat des MSS et Autogr p 308 G Flugel II p 366 I Aumer p 1 Rosen Peissman MSS p 160 Dorn Das Asiatische Museum p 349 No 19 Rehatsch Mulla Lirnz Library p 130 Haj Khal vol ii p 262 The Bodl Lib Cat Nos 348-359 The India Office Lib Cat Nos 666-663 A lithographed text of the work appeared at Bombay in 1887

A Persian translation entitled *سعد السعرا* appeared in Constantinople A H 900

There is a lacuna on fol 2v<sup>8</sup> and the text from line p 318 to line 10 p 319 in the printed edition is wanting

Written in ordinary Nasta'liq with gold and coloured ruled borders with an illuminated head piece and a double page Unwan Dated Ramadan A H 1051

The title page contains three seals of Sayyid Husayn of Aurangzeb's time. Two of these are faded the only one which is legible and which is dated A H 1104 is preceded by the following note —

د لکړنده دى معروف سرب انعام نمود \*

No 681

fol 197 lino 17 120 10½ x C 6½ 4½

The same

Another copy of Daulat Shah's *Tadhkirat u h Shu'ara* beginning like the preceding copy *Mugaddimah* fol 9 *Tabaqah* i fol 12<sup>b</sup> ii fol 30 iii beginning with *Nizami* fol 31<sup>a</sup> iv fol 2<sup>a</sup> v fol 9<sup>a</sup> vi fol 124<sup>a</sup> vii fol 159 *Khatimah* fol 178<sup>a</sup>

Written in ordinary Nasta'liq with gold and coloured ruled borders with an illuminated head piece and a double page Unwan

In the colophon dated Haydarabad 24th Sha'ban A H 1217 the scribe says that he wrote this copy for Karam Ali Khan

Scribe اسماعيل مكنه عالمه بنده

Patches of thin paper are pasted over the paper here and there without rendering the text illegible

No 682

foll 195 lines 12, size  $7\frac{1}{2} \times 4\frac{3}{4}$ ,  $4\frac{1}{2} \times 2\frac{3}{4}$ 

تذکره سامی

## TUHFĀH-I-SÂMÎ.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth

Author Sām Muzâ سام موزا

Beginning —

لله الحمد قبل كل كلام      بصعاب الجلال و الاكرام \*

Prince Sām Muzā, who designates himself in the preface مقبر حقیر مستام ابن اسمعیل حسینی سام, was the son of Shâh Ismâ'îl Safawî of Persia. He was born in A H 923 = A D 1517, and was put to death in A H 984 = A D 1570. See Habîb-us-Siyar, vol iii, juz 4 pp 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the Bahâristân, Majâlis un-Nafâ's and Tadhkhat ush-Shu'arâ, but that no work had dealt with the poets and eminent writers of the subsequent period, so he filled up the gap with the present composition. He wrote it in A H 957 = A D 1550 dividing it into seven *Sahîfs* see O. Frank, Morgenländische Handschriften der kgl Hofbibliothek in München, p 34 and Anhang and S. de Sacy, Notices et Extraits vol iv, pp 273-308. Cf also Hammer, Schöne Redekunste, pp 349, 379, Kiaft's Cat, p 126. Rien 1 p 367, W. Pertsch, Berlin Cat, p 600, G. Flügel II, p 367. Sprenger, Oude Cat, p 12. J. Aumei, p 1, Ethé India Office Lib Cat Nos 665 and 666.

Written in fair Nasta'liq, within coloured borders, with an illuminated head-piece.

Dated Shahbân, A H 968, or eleven years after composition, and sixteen years before the author's death.

## No 683

foli 197 lines 14 size  $7\frac{1}{2} \times 4\frac{1}{4}$   $5\frac{1}{2} \times 2\frac{3}{4}$

The ame

Another copy of *Sam Mirza's Tuhfat-i Sami* beginning as the above

Written in ordinary Nasta'liq within ruled borders with an illuminated but faded head piece and a double page Unwan

The MS is water stained

Dated 17 Jumada II A H 971 or thirteen years before the author's death

## No 684

foli 390 lines 20-26 size  $10 \times 7$   $6\frac{1}{4} \times 4\frac{3}{4}$

حلاصه الاسعار و ردة الافكار

# KHULÂSAT-UL-ASH'ÂR WA ZUBDAT-UL-AFKÂR

A very correct and valuable copy of a portion of the famous Tadhkirah of Persian poets by Taqi Karahi poetically surnamed Dabiri دكبرى

Beginning —

تذكرة احوال و صفات کمال نصرة امال داندس درویشان  
صبح معال الخ \*

The author who in the preface call himself Ibn-i Shāraf ud Din Ali Taqi ud Din Muhammad ul Husayni ul Karahi ابن سرف الدين على بنى محمد الحسينى الكاماني was born about A H 940 = A D 1539 and was still alive in A H 1016 = A D 1607. In A H 980 = A D 1577 he completed in four volumes biographical notices of the poets who lived before his time. In A H 993 = A D 1585 he added an appendix on contemporary poets. In A H 1016 = A D 1607 he published a revised and amplified edition in 15 volumes of which an abridgement in which the poetical extracts are omitted is noticed in Sprenger Oude Cat (see pp 13-46) and Ethe India Office Lib Cat (see Nos 667-668). For full particulars of the work see Brand J R A S vol 15 p 126 cf also W Pertsch Berlin Cat p 610

The present MS comprises the fourth *Muṭallad* (volume) of the first and fuller edition of the *Taḍkīnah*, and gives full notices of forty nine poets of the ninth, and of a few of the tenth century with all the poetical extracts from their works

It begins with a long notice on Hâfiz (died according to this author in A H 794 = A D 1391), with almost the whole of the *Diwân*, and ends with Amîn Kamâl-ud-Dîn Husayn Fanâ'î (Sprenger wrongly reads Fatâvî) died A H 893 = A D 1487

There is an appendix *بدب* (fol 270-395) in which the author gives quotations from the works of about 250 poets of whom he gives no biographical accounts. It begins with a short preface, thus —

بر خاطر داکده اراو الانصار موسیده و محقق بدب ، که آدمی بواسطه  
سرايه ، دطی از سایر حدوات ممتاز اسه ، انج \*

In this preface the author says that after completing the *Khulâsah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Taḍkīnah* but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume

The appendix begins with *علي فتحي*, and ends with *میر جمال* *الدین کارونی*. A list of the poets, from whom quotations are given, occupies fol 268<sup>b</sup>-269<sup>b</sup>, and is preceded by a few head-lines in which the author gives the following information —

مهرسه ، شعرائی که شعر ایشان درین مجلد منتهی است و احوال  
ایشان بواسطه عدم شهرت یا نه سبب آنکه اطلاع بر حال ایشان حاصل  
نشد یا دیوانی ازین حمایع بطور مطالعه نرسیده اسم شان درین تذکره  
مسطور نیست ، لیکن بجهت اطلاع آن اشعار در آخر مجلد رابع راقم این  
کتاب در مال آن اشعار را در ذیل اسم ایشان مندرج و مسطور ساخته تا  
می الجمله تعالی نام این طایفه را سندی نباشد و یکباره از رمزه فراموشان  
عدم نباشد و بحکم انا بحسب دراما الذکر و انا له لکاظرون از حواظر راکه  
الوالاداب محو نگردد، والله الاعادة التکلیف \*

The MS is valuable not only because it has been revised by the author but also because it contains numerous emendation additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کاسی الدرّه عند الله ابراهيم السهرى نكاسى طغر which the author adds in his own handwriting on the margin of fol 318<sup>1</sup> he introduces himself thus —

اما د س انا ام اسعاً وى محكو دنا اب وديوان اسعاً ا  
د مدلل نسا وبعضل حالاس نر د كذا نذكره ونا حتى مذكوره  
لحرم جامع اس حلامه اعلى بقى الدس التسننى ان قصده را نا  
اندك از اسعاً ي كه د سقاس صغاف ديوان بطر سده بود دى  
سسخه خبر مأل د اح محلد چهارم د نلو سغراى كه شمنى سغرا ار اسل  
درسه سده سطور صاحب \*

Again on the margin of fol 332<sup>1</sup> while adding an explanatory note on a verse of الماخره ان he refers to him self thus ن مفر را  
There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nastaliq

The MS is not dated but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several eals on the fly leaf at the beginning but all of them have been effaced. A note on the same page dated 22nd Rabi II A H 1202 says that the MS was purchased at Phulwari for one rupee and eleven annas through Shaykh Abd ul Jahl عد گنگى then residing at Khakipur Parganah Phulwari in the house of the book seller Shaykh Wazir Ali deceased.

No 685

fol 420 lines 20 size 14 x 8<sup>1</sup> 9<sup>1</sup> x 7

رفات العاشق

‘URAFĀT-UL ‘ĀSHIQĪN

A very rare copy of a biographical dictionary of ancient and modern Persian poets complete in two volume bound separately.

Author Taqi Anhradi نكاسى ارحدى



Beginning —

ویدا انک جامع الداس لدوم الید ، وید ان الله لا یحاه ، المدعاد و من  
دحلہ کل آمدا - رباعی \*  
ای آنکہ ترا در حرم دل ناز اسے ، الحج \*

The author's name, as given in the preface, is Taqî bin Mu'in ud-Dîn bin Sa'd-ud-Dîn Muhammad ul Husayn ul-Auhadî ul-Daqqâqî ul-Balbânî ul Isfahânî

تقی بن معین الدینی بن سعد الدین محمد الحسینی الوجدی  
الدوامی الملکانی الاصفهانی \*

He belonged to a family of Balbân in Gâzarûn and was born in Isfahân in the month of Muharram, A H 973 = A D 1565, during the reign of Shâh Tahmâsp Safawî (A H 930-984 = A D 1524-1576). The names, Auhadî and Daqqâqî, refer to his ancestors. He claimed descent by seven steps from Shâikh Auhad ud-Dîn 'Abd Ullah ul-Balbânî, and through him from Shâikh Ibn 'Alî Daqqâqî in lineal descent from the Imâm Mûsâ Kâzım. This Taqî, who adopted the *taḥallus* Auhadî, must not be confounded with his contemporary name sake, Taqî Kâshî, who adopted the poetical *nom de plume* Dikîf, and also wrote a *Tadhkrah*—the *Khulâsat ul-Aḥ'âi wa Zubdat-ul Afkâr* ویدہ الافکار (see No 674 in this Catalogue)

From the prefacé occupying foli 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fârs, and then visited Shîrâz, where he spent four years in the company of learned men, one of them being Maulânâ Mir Qâi مولانا میر قاری, who wanted to marry his daughter to the author. Auhadî adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A H 995 = A D 1586 he appeared in the camp of Sultân Muhammad Khudâ Bandah, where he received the news of Shâh 'Abbâs's march against the Sultân. After the overthrow of Khudâ Bandah's power, Auhadî secured an introduction to the court of Shâh 'Abbâs (A H 985-1038 = A D 1587-1629), and was received with honour. He continued to enjoy the king's favour till A H 1003 = A D 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A H 1009 = A D 1600 he returned home,

where he stayed till the end of A H 1014 = A D 1605. On the 1st of Rabi' al Awwal 1015 = A D 1606 he left for India with a number of friends and after visiting Shiraz Kirmān Qandahar etc. reached Lahore. After staying eighteen months in Lahore he came to Agra where he spent a year and a few months and then travelled to Gujarat where he stayed for three years. He went back to Agra in A H 1020 = A D 1611. In A H 991 = A D 1582 he compiled an anthology entitled *Firdaus al Khayr* *فردوس خیر* which expresses the date of its compilation. This work containing all the specimens of poetry which the author had collected in the six years spent between Shiraz and Gujarat was arranged by him at the suggestion of one of his companions to India. Afterwards when the author was staying at Agra one of the nobles of Jahangir's court induced him to remodel the work and to add biographical notices of the poets. In this way he completed the present work and entitled it *Urufat wa Gharifat al Ahqāq wa Arasat wa Aradat al Arifin*.

عرفات و غرائب و اسرار و اسرار

In the conclusion the author says that he commenced the work at Agra in A H 1022 = A D 1613 and finished it in the same place in A H 1024 = A D 1615 after two years labour. The date of completion is expressed by the chronogram —

دو سال این نوی تمام شد \*

The author of the *Suhuf* Ibrahim fol 102 says however that Auhadi finished the work at Gujarat and that the extracts in it amounted to eighty thousand complete. He subsequently made an abridgment of it at Agra A H 1036 = A D 1626 and entitled it *Ka bah al Irfan* *کعبه عرفان*. Some of Auhadi's biographers give us the following list of his other compositions: a *Masnavi* entitled *Ya qub wa Yu uf* *یاقوب و یوسف*; a *Siqi Namah* entitled *Nish al Bikhumar* *نیشا بی حمار* (wrongly called by Blind and Sprenger *Nisar wa Bikhumar* *نیشا و حمار* and by others *Nish al wa Bikhumar* *نیشا و حمار*); a Persian dictionary called *Surmah* *سرمه سلیمانی* founded on Burhan Tabrizi's famous lexicography *Burhan al Qitab*. A very full list of his works given by the author himself in his *Ka bah al Irfan* is quoted thus by the author of the *Guldastah* (see No 692 below) fol 89<sup>1</sup> —

در سنه ۱۰۴۲ عرفات را در اکبر تبریز دادم در دو سال تمام رسد  
این نسخه که کعبه عرفات است از احمد لیلاد کتبات سنه ۱۰۴۶

مستحقه ، سد - تالعات و مطبوعات برین ترتیب ، اسه ، که از مددا آمده  
 در مدنیات اول محفوظ و یوسه ، بعد سامی نامه موسوم به ساد بخمار  
 سپس کعبه دیدار که مجموع اشعار اسه ، انکاه سعیده اسکندیه که دریده  
 اندوده اسه ، پس کعبه الحزمین بعد لوح محفوظ دس فلم ودره ، که  
 ند - الحزمور اسه ، دیوان و صاید مسمی به نصره العارفین دیوان عرب  
 موسوم تذکره الماشعین دیوان تراکت و ترعات دیوان معطعات و مطائبات  
 و اشاعی و رباعیات اصافیه و اوصافیه دیوان عن الکتاب مدنی بر انکه  
 در همد گفته شده سوای مضمونی در مدنیات سرمد سلمانی در لغه ، پس  
 و دربی دیگر کلمه الهیه در روس سخن و محتاج معانی و عدیه در تصوف ،  
 که موت سده و حجر اوحد که از غزایب تالعات واقع اسه ، و غزایب العارفین  
 و غزایب العاسعین و انتکات کعبه عربی مدنی در حدان و مدلی و دیان  
 و دیوان اعیان آباد در - و اب اشعار امدنی و دیوان امدنی و دیوان عرب  
 موسوم درام داستان مع ودد مکرر که سیر و سکر در موسوم اسه ، دیوان  
 حواهر و داهر دیوان در و عز که و صاید معص ادد \*

For Taqî Auhadî's life, see Tâhî Nasr âbâdî fol 177<sup>b</sup> Makhzan-  
 ul Garâ'ib, fol 121<sup>a</sup>, Majma'-un-Nafâ'is, fol 88<sup>b</sup>, Riyâd ush-  
 Shu'arâ fol 70<sup>b</sup> See also Bland J R A S vol 18, pp 134-136,  
 Sprenger, Oude Cat p 95

Complete copies of Auhadî's *Tadhkirah* are very seldom found  
 Âzâd, in his *Khizânah* 1 'Âmirah p 7, says that he had seen a copy  
 of Auhadî's *'Urafât* containing the letters ص to ی, but that he had  
 no copy to refer to at the time of writing his *Khizânah* Ârzû also  
 complains of having only an incomplete copy of the work The MS  
 in the Library of the East India House, used by Bland extends only  
 to the sixth memoir under the letter ی

Wâhîh, who condemns the *'Urafât*, saying that it consists of  
 'idle tales,' etc, remarks thus —

تذکره مسمی عرفات که مرحوفات سنار دران درج کرده تالده ، دموده  
 مستمل بر هستاد هزار نه ، و بار اران تذکره دیگر انتکات کرده اسه ،  
 مسمی کعبه عرفان که اگر بنظر نکته سدکان ذبیعه یاب برسد مایه مواء ، را  
 اران در می یابند \* در مدنیاتس اشعار ستر گره بهار رسد \*



Author Muhammad Tâhir Nasîrâbâdî محمد طاهر نصیر آبادی

Beginning —

سر سدری جمال حمامه از طراوت بحر نوحار ( ریحان ) به کار حمد عالی

اسب \*

The author who on fol 272<sup>b</sup>-279<sup>a</sup> gives a long and wordy account of his life, says that he was born in Nasirâbâd (written here as well as in other places Nasrâbad, as read by Bland and Sprenger), a district of Isfahân. He says that he lost his father in A H 1044 = A D 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then in A H 1027 = A D 1617. His ancestors held honoured offices under the Safawî Kings of Persia. One of them, named Khwâjah Sadî ud-Dîn 'Alî, enjoyed high position in the time of Mirzâ Sultân Muhammad Gûrgân who ruled Isfahân prior to Mirzâ Shâh Rukh. The author was a pupil and friend of Âqâ Husayn Khwânsârî and a panegyrist of Shâh Sulaymân Safawî, to whom he dedicates the present work.

We learn from the preface that Tâhir commenced the work in A H 1083 = A D 1672 but evidently it received additions until A H 1089 = A D 1678, in which year Darwîsh Nasîrâ is said to have died, see fol 315<sup>a</sup>. According to Ethé, India Office Lib Cat. some copies contain additions up to A H 1092 = A D 1681.

The work is divided into a *Muqaddimah* five *Safs* and a *Khâtimah* as follows, —

*Muqaddimah* Kings and Princes, fol 4<sup>b</sup>

*Saf* I In three *Fuqahs* (sections), viz., (1) Amîrs and Khâns of Îrân, fol 8<sup>a</sup>, (2) Amîrs and Khâns of Hindûstân fol 29<sup>a</sup>, (3) Wazîrs, Mustaufîs and Secretaries, fol 39<sup>b</sup>

*Saf* II Sayyids and Nobles, fol 54<sup>b</sup>

*Saf* III In three *Fuqahs*, viz., (1) Scholars and learned men, fol 85<sup>b</sup>, (2) Calligraphers, fol 118<sup>a</sup>, (3) Darwîshes, fol 119<sup>b</sup>

*Saf* IV Professional poets, in three *Fuqahs*, viz., (1) poets of 'Irâq and Khurâsân, fol 121<sup>a</sup>, (2) poets of Mâwarâ un-Nahr, especially of Balkh and Bukhârâ, fol 257<sup>a</sup>, (3) poets of Hindûstân fol 264<sup>b</sup>

*Saf* V The author and his relatives, fol 269<sup>a</sup>

*Khâtimah* Chronograms, logogriphs and riddles, ancient and modern, fol 279<sup>b</sup>

Copies of the work are noticed in Rieu, i, p. 368, Ethé, Bodl Lib Cat. No. 373, Ethé, India Office Lib Cat., No. 669, Sprenger,

Oude Cat pp 88-108 Vert elh Berlin Cat p 616 See also Bland  
IRAS ix pp 137-140 A good and correct copy Written  
within gold and coloured ruled borders in Nasta'liq by a learned  
scribe who gives the following chronogram for the date of the tran-  
scription of the copy A H 1140 —

جو احده سد کاتب حو لسان  
که سد سی احده سد کاتب  
نقش سد کاتب و سد کاتب  
و سد کاتب کاتب سد احده

The colophon giving the date of transcription and the name of the scribe run thus:

بدسم نام ہی التوحید ہو کہ سجدہ سجدہ ۱۰۱۵ (matile for 1100)

Additions and emendations written in the same hand as the text itself are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1 with a modern and tasteless illuminated head piece is supplied in a later hand.

An index of the content, in a quite modern hand, is given at the end of the copy.

No 688

foli 124 lines 11 size 8 x 10 1/2

كلمات العزرا

KALIMÂT-USH-SHU'ARÂ

Biographical notices of the poets who flourished during the reigns of Jahangir Shah Jahan and Aurangzib

Author Muhammad Afdal Sarkhau b محمد اfdل سرخوش  
Beginning —

اگر ہمارے دل میں ایسا دنگ رہے گا تو اس سے  
ہمارے دل میں ایسا دنگ رہے گا تو اس سے

According to the author of the *Suhuf-i-Ibrâhîm*, fol 390<sup>a</sup> *Sarkhwush*, son of Muhammad Zâhid, was born in Kashmîr during the reign of Shâh Jahân A H 1050 = A D 1640. The author of the *Muât-ul-Khayâl*, a contemporary biographer of *Sarkhwush*, says that the poet was a Mughal by birth and a grandson of Mir La'î Beg of Badakhshân. According to the author's own statement in the preface, he was a hereditary servant of 'Âlamgîr, spent his youth in pursuit of rank and honour, and finally settled in Shâhjahanâbâd (Dihlî). He was a pupil of Mûsawî Khân Fîrat and Shavkh Muhammad 'Alî Mâhir Akbarâbâdî, and was on intimate terms with Nâsiri 'Alî. He died in Dihlî, according to *Gul-i-Ra'nâ* fol 127<sup>a</sup>, and *Nishtar-i-'Ishq*, p 874, in the fourth year of Farrukh Siyar's reign A H 1126 = A D 1714, but according to *Suhuf-i-Ibrâhîm* fol 390<sup>b</sup>, in A H 1127 = A D 1715. He completed the work in A H 1093 = A D 1682 for which the title forms a chronogram. A copy of the work is noticed in Rieu, I, p 369. His poetical compositions are *نور علی*, in imitation of Jalâl-ud-Dîn Rûmî's *Masnawî*, a romantic poem called *عشق و محبت*, two *Masnawîs* one entitled *محبت و محبت*, the other on some peculiarities of India, and *نگار نامه*. He also wrote a prose work, called *حوس و حروس*. The author of the *Gul-i-Ra'nâ*, who mentions the above works, says that *Sarkhwush* also left two *Diwâns*, consisting of *Qasîdahs*, *Gazals*, *Rubâ'îs* and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll 120-124 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, nineteenth century.

No 689

fol 90, lines 14-15, size 9 × 5½ 7½ × 3½

هسته بهار

HAMÎSHAH BAHÂR.

'Eternal Spring'

A biographical dictionary of Persian poets who flourished in India from the time of Jahângîr (A H 1014-1037 = A D 1605-1628).

to the accession of Muhammad Shah (A H 1151 = A D 1719) with notice of some poets who lived in Albar's time (A H 963-1014 = A D 1556-1605) arranged in alphabetical order

Author Kashan Chand Ikhlās حسن حیدر اخص

Beginning —

ای سکر و تلموس نارا سخن      رنگس ر دو رگ رگ گلرا سخن  
اصاب دور دماغه محمود حس      وصف و مساطع رحسا سخن

The author Kashan Chand with the poetical *nom de plume* Ikhlās was a Khatri Hindu of Shahjahanabad. His father Achār Das was an admirer of learning and spent his time in the society of the learned. Ikhlās died in the reign of Ahmad Shah (A H 1160-1167 = A D 1747-1753). See Blair's Earliest Biography p 16. Sprenger Oude Cit p 117 where a complete list of the poets noticed in this work is given. See also Index in p 1086. A copy of the work is noticed in Eth. Ind. Office Lib. Cit. No 610.

The author says on fol 2<sup>d</sup> that the date of composition A H 1136 = A D 1723 is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy as in Eth. India Office Lib. Copy is Mir Ilahi Amir Khan Anjam who is the first poet in Sprenger's list and the second in Eth. s. is the eighth in our MS.

Written in ordinary Nasta'liq with the heading in red.

Not dated. Latter half of the nineteenth century.

### No 690

fol 216 lines 14-16 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $6 \times 3\frac{1}{2}$

سمنه خوشگو

## SAFĪNAH-I KHWUSHGŪ

Biographical notices of Persian poets with extracts from their works.

Author Bindriban Das with the *takhallus* Khawushgu بندر بن داس  
داس الی بن خوشگو

The author a Hindu of the Bais tribe was a native of Mathra. He enjoyed the company of Mirza Abd ul Qadir Bidil Muhammad Afdal Sarkhawush and Shaykh Sa'd Ullah Culshan and was a favourite pupil of Sa'ad Din Ali Khan Arzu who in his Majma



un-Nafâ'is vol 1, fol 137<sup>a</sup>, remarks that Kh̲wushgû was his constant companion for twenty-five years. Both Âîzû and the author of the Gul-i-Ra'nâ, fol 269<sup>a</sup>, say that Kh̲wushgû dedicated the present work to 'Umdat-ul-Mulk Amîr Khân Anjâm. The author at first was in service but later on renounced the world and spent his days in piety in Nâhâbâd. He died in 'Azîmâbâd. The author of the Gul-i-Ra'nâ gives the following as the date of Kh̲wushgû's death در ۶ رجب ۱۱۳۷ سال بعد  
 بمایه والہ در ۶ رجب ۱۱۳۷ سال بعد بمکر عصری و گداست

The author began the work in A H 1137 = A D 1721, and completed it in A H 1147 = A D 1734. In A H 1155 = A D 1742 his master Âîzû added some glosses and a preface to it. See Ethé Bodl Lib Cat No 376 Sprenger, Oude Cat, p 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume noticed by Dr Ethé, contains 811 poets, i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS comprises the extremely rare third volume containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red —

تراجم بعضی موروثی از فصل دوم تذکرہ ہندوستان داس و سگو

تخلص \*

The first poet mentioned here is مطرب. No account of his life is given his name being immediately followed by quotations from his poems. The first line of the first one runs thus —

مرد حق در عن دنیا داری از دنیا بری اسب

ملک در دسہ سلمان دسہ در انکستری اسب

2 Husaynî, a good poet of 'Âlamgîr's time, was alive in A H 1103 = A D 1692, fol 2<sup>a</sup>

3 Bâbâ Muhammad Alî Isfahânî a companion of Hakîm Shifâ'î died in A H 1103 = A D 1692, fol 3<sup>a</sup>

4 Shâh Ismâ'îl, with the *takhallus* Dabîh and Dabîhî, the son of Kamâl Muhammad Magûl and companion of Muhammad Tâhir Nasrâbâdî and other poets of Îrân, came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Mâdînah, came to India, died in A H 1104 = A D 1693, fol 3<sup>a</sup>

5 Qadîra, with the *takhallus* 'Irfân, led a simple and obscure life in Isfahân, died in A H 1105 = A D 1694 fol 3<sup>b</sup>

6 Mirza Nizam ud Din Ahmad with the *takhallus* Tali was the son of Shah Jahān's foster brother and chronicler of Shahjahanabad left a short Diwan. His son Mirza Humayun ud Din then living in Shahjahanabad was also a good poet fol 4

7 Siraj with the *takhallus* Naqqash of Isfahan was the sister son of the calligrapher Shafi did not come to India but spent his time in Isfahan in poetical discussion with Mirza Hasan Walub lived for more than one hundred years died according to the chronogram composed by Shafi a Aar in a H 1000 = A D 1694 fol 4<sup>1</sup>

8 Mirza Muhammad Tahir with the *takhallus* Tahir of Nasirabad wrote a *Tadkirah* of the poets of Iran Turan and Hindustan from the time of Shah Abul and rendered great help in writing the present *Safinah*. His ancestor Khwajah Sadr ud Din Ali held high positions under Mirza Sultan Muhammad and built three Madrasahs in Isfahan. His father led a miserable life. The poet was born in a H 1045 = A D 1642 (but see his *Tadkirah* No 681 where the date of his birth is fixed in a H 1027 = A D 1618) and spent his early life in coffee shops until he received full training under Aqa Husayn Khwamsiri and became popular. Subsequently he went on a pilgrimage and on his return spent his time in the company of Mirza Saib and Mirza Jalil Asir. He wrote a *Masnavi* in imitation of the artificial *Masnavi* of Ahl-i Shirazi fol 5

9 Mirza Badi'uz Zaman the eldest son of the above mentioned Tahir Nasirabadi was well skilled in riddles poetry and prose fol 7

10 Iluji Abd ul Wasil with the *takhallus* 'aqdas the son of Haji Muhammad Jinn Qudsi attached to the service of Zib-un-Nisa Begam till the end of Alamgir's time fol 1

11 Mir Muhammad Hashim with the *takhallus* Madmun and Ma'rahi of Azimabad Patna was a pupil and clerk of Mirza Mu'izz Mu'awi Khan Fitrati at the time of the latter's Diwan of the old place fol 7<sup>1</sup>

12 Muhammad Ibrahim with the *takhallus* Insa' Indian born a pupil of Mirza Mu'izz Musawi Khan but died in his youth left a short Diwan fol 8

13 Mir Jamil with the *takhallus* Suzi originally of Bukhara was a Man'abdar of Alamgir's time and an intimate friend of Mirza Bidil left a short Diwan fol 8<sup>1</sup>

14 Mirza Isma'il with the *takhallus* Hijab a Mugal of Persia came to India towards the close of Alamgir's time fol 8<sup>1</sup>

15 Muhammad Ishaq with the *takhallus* Shaukat of Bukhara

came to Herat in A H 1088 = A D 1677, and attached himself to the service of Safi Qulī Khān, the Governor was also favoured by Mirzā Sa'd-ud-Dīn Muhammad Rāqim, the wazīr of Khurāsān, and was alive there till A H 1105 = A D 1694. The date of his death is unknown, fol 9<sup>a</sup>

16 Mukhlis Kāshī, a popular poet, his *Diwān* is well-known, yet Nasrābādī does not mention him in his *Tadhkirah*, fol 10<sup>b</sup>

17 Shafī ā, with the *takhallus* Asar, blind from his childhood, was a well-reputed poet of Persia and did not come to India but his *Diwān* was before the writer. From the *Tā'īlīs* in which he gives A H 1105 = A D 1694 he is known to have been alive until that year, fol 11<sup>b</sup>

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted

Mirzā Shāh Nāsir with the *takhallus* 'Alī, son of Rajab 'Alī Hālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhīr Nasrābādī that 'Alī was a *Chelah* (slave) of Kashmīr is unfounded. In A H 1101 (A D 1690) he had an interview with 'Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dulfāqāī Khān Nusrat Jang, from whom he received warm favours. He died 20 Ramadān A H 1108 (A D 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliā, fol 13<sup>b</sup>

Mīr Muhammad Zamān, with the *takhallus* Rāsikh, a Sirhindī, the son of Mīr 'Imād and pupil of his own uncle Mīr Mafākhir Husayn Sāqib, received high *mansabs* from Muhammad A'zam Shāh, but was subsequently dismissed. His sister's sons, Mīr Gāzī Shāhid and Irādāt Khān Wādih, were his pupils. He died A H 1107 (A D 1696), fol 17<sup>b</sup>

Mirzā Qutb-ud-Dīn, with the *takhallus* Mā'il the elder brother of Mirzā Nizām-ud-Dīn Tāhī, a pupil of Mirzā Mu'izz Mūsawī, suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramadān, A H 1108 (A D 1697). Besides his *Diwān* and *Masnawī*, which are popular he left a beautiful *ساقی نامه*, fol 19<sup>b</sup>

'Āqil Khān, with the *takhallus* Rāzī and bearing the name 'Askari, a Sayyid of Khawāf was the Bakhshī of Prince Aurangzīb, and later the Sūbahdār of Shāhjahanābād, was well versed in Sūfism, and to him Mirzā Bīdil owes his eminence, was a disciple of Shaykh Burhān Shattārī Būhānpūrī whose discourses he wrote down, is the author of (1) *مرع*, (2) (illegible), (3) *امواج حوی* and (4) *وصف راحة راس سن نا بدماوب مسمی بح و بروانه*. He also

left a *Diwan*. He died A.H. 1108 (A.D. 1697) in the forty third year of Alamgir's reign fol. 20<sup>b</sup>

Imam Quli Khan with the *takhallus* Muqtahid a family originally of Iran but Indian for two generations was an intimate friend of Miran Nasir Ali his short *Diwan* had been seen by the author. He died A.H. 1110 (A.D. 1699) fol. 21

Shaykh Mahmud with the *takhallus* Hayran of Subind followed the model of Miran Nasir Ali fol. 21<sup>a</sup>

Mir Haidi with the *takhallus* Sharar an eminent poet of Persia fol. 22

Hifz Ullah Khan with the *takhallus* Hifzi the son of Nawwab Allami Sird Ullah Khan prime minister of Shah Jahar received the Subandari of Situn and Tattah toward the end of Alamgir's reign and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khan with the *takhallus* Qabil (also dead at the time of writing) in Dikhan where the latter had come with Nizam ul Mulk Akbari fol. 22

Shulr Ullah Khan with the *takhallus* Khaksar a Sayyid of Khawaf son in law of Aqil Khan Pazi left a short *Diwan* and a commentary on Purnas Mahan died A.H. 1112 (A.D. 1700) fol. 22<sup>a</sup>

Mulla Muhammad Said with the *takhallus* Ahraf the son of Muhammad Salih Mazandaran and daughter's son of Muhammad Faqi Majhi came to India towards the close of Alamgir's reign and was appointed tutor to Zibun Nisi Pegram died A.H. 1120 (A.D. 1708) at the age of eighty fol. 23<sup>a</sup>

Shaykh Husam ud Din father of the writer's master Siraj ud Din Ali Khan Arzu was a Mansabdar under Alamgir and died A.H. 1113 (A.D. 1703) fol. 23<sup>a</sup>

Muhammad Akram with the *takhallus* Canimat received his training under Mir Muhammad Zamran Raskh spent some time in the company of Mirza Ishaq Beg the Faryad of Sialkot wrote the *Masharraf* مشرف A.H. 1096 (A.D. 1687) consisting of fifteen hundred verses at the request of his friend Mirza Abd ul Aziz (the son of the just mentioned Mirza) fell in love with a boy named Shahid fol. 23<sup>a</sup>

Khwajah Abdur Rahim with the *takhallus* Abid of Furam origin led an ascetic life and generally spent his time in the company of Nair Ali fol. 23<sup>a</sup>

Mir Jalal ud Din with the *takhallus* Sivadat a Sayyid of the Panjab settled in Lahore was a great poet and has left a *Diwan* had three brothers all of whom were good poets fol. 27

Mîr Ahmad, with the *takhallus* Fâ'iq, the brother of Mîr Jalâl-ud-Dîn Siyâdat is said to have been as his brother was also, a pupil of Mirzâ Dârâb Jûyâ, fol. 28<sup>b</sup>

Mîr Najât, brother and pupil of Mîr Jalâl-ud Dîn Siyâdat, insane during the last portion of his life, has left a Dîwân, fol 30<sup>a</sup>

Mîr Madhûsh, another brother and pupil of Siyâdat author of a Dîwân held high posts in Lahore towards the end of Âlamgîr's reign fol 30<sup>a</sup>

Mirzâ Abul Fath with the *takhallus* Fâtih, the brother's son of Muhammad Husayn 'Ârif Sabzwâî came to India from Isfahân towards the end of 'Âlamgîr's reign, fol 30<sup>a</sup>

Muhammad Sa'îd Quwayshî, of 'Azîmâbâd, Patnah a companion of 'Âqil Khân Râî, well versed in the various branches of Arabic and Persian literature left fifty five works

از تالده ، و تصدیقه ، مدلل شرح معانی حربی و سروح کامه و ساده  
و تدبیر و دیگر هتادوالاب مامد عروس و وواهی و عدرداک مرید پندجاه  
و دلیح نسخه دارد \*

The scholars of Azîmâbâd treat his works as authorities. He wrote a Dîwân, in which he adopts the *takhallus* Sa'd and also Gâlib, and left a Masnawî, fol 30<sup>a</sup>

Muhammad 'Âshiq *Himmat* a pupil of Mivân Nâsir 'Alî The writer had heard from his (Nâsir Ali's) son, Mivân 'Alî 'Azîm that Muhammad 'Âshiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years and was brought up and converted to Islâm by Nâsir 'Alî. He lived in Lahore, but, having incurred the displeasure of Himmat Khân Bahâdur went to Gorakhpûr and Oude, and spent some time with Abul Fath Khân Jun'în. He left a Dîwân and a Masnawî fol 30<sup>b</sup>

Shaykh 'Abd-ul-Wâhid, with the *takhallus* Wahshat, of Thanesar, received training from Mivân Nâsir 'Alî through whom he gained reputation. lived with Shâh Gulshan Ullah in Aurangâbâd, and left a Dîwân and Masnawî fol 31<sup>a</sup>

Mirzâ Abû Turâb with the *takhallus* Baydâ of Persian origin lived in the company of Nawwâb Dulfagâr Khân of 'Âlamgîr's time, and received liberal rewards from him fol 32<sup>a</sup>

Mîr Ali Ridâ with the *takhallus* Haqîqat a relative of Mîr Mufâkhir Husayn Sâqib of Sirhind wrote a Masnawî in the metre of Yûsuf and Zalikhâ, fol 32<sup>a</sup>

Shah Muhammad Afdal with the *takhallus* Afdal was a relative of Shah Muhammad Abul Ma'ali a saint of Lahore fol 32

Mulla Jamal who adopted the *takhallus* Suwayda and al o Iarhati and Ijabat was a poet of Lahore left three Divans and nine Masnavis fol 31

Shaykh Muhammad Afdal with the *takhallus* Muhaqqar of Hahabid was a Khalifah of Mir Sayyid Muhammad of Kalpi His genealogy reaches Abbas the uncle of the Prophet His original home was Sayyidpur in Gazipur but he settled in Hahabid at the desire of his Sir He composed several works in Arabic and Persian and his *حل مسئولى مولانا روم* is well known He died on Friday 1 Duhjja A H 1114 (A D 1702) fol 33

Rabi ul Ballih a poet of the latter part of Alamgir's time received his *takhallus* from Mulla Shaukat fol 3

Muhammad Sa'id with the *takhallus* Ijaz a middle class man of Shahjahanabad was a pupil of Shaykh Abd ul Aziz Izzat He spent his last days in Multan in the company of the Subahdar of that place He died A H 111 (A D 1703) fol 33

Haji Muhammad Aslam with the *takhallus* Salim originally from Kahlur is said to have been a Brahmin by birth but to have been converted by the poet Shaykh Mub in Lami the master of Mulla Lahir Cam For a long time he was attached to the service of Muhammad Azam Shah who permitted him to go on pilgrimages On his return he visited Mirza Bidil who held his Divan in high estimation He died in Kahlur A H 1119 (A D 1707) fol 4

Shahzadah Muhammad Azam Shah entitled Ah Jah with the *takhallus* Azam was born in A H 1036 (A D 1640) He died 18 Rabi I A H 1119 (A D 1703) and was buried in the graveyard of Humayun near the tombs of Murad Baksh and Dara Shikuh Mirza Bidil Mir Muhammad Azam *Rasikh* Haji Aslam Salim and Hakim Shaykh Husayn Shuhrat were his court poets He composed beautiful Hindi poems and his compositions on music are well known fol 36\*

Izad Baksh with the *takhallus* Irfan the grandson of Asaf Khan Jafar and the pupil of Shaykh Abd ul Aziz Izzat was a Shah converted to the Sunni faith by his master Izzat and therefore for a long time used the *takhallus* Sunni which he subsequently changed to Irfan His two compositions are mentioned thus —

سرخی دارد ( و ) در ساله کسه ، اعطا که سنج عرب در رویه تسع  
 نوشته و ریاض الوداد نام مدنی بطور خاص چون گذاشته که حلی  
 استمار دارد \*

He served Âlamgîr in several capacities, but when Sultân Muhammad 'Azîm, the second son of Shâh 'Âlam advanced from 'Azîmâbâd to Akbarâbâd, and preparations for a war between the royal army and Âlî Jâh were being made, Îzad Bakhsh Rasâ, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A H 1119 (A D 1707), fol 38<sup>a</sup>

Mîn Najîb, with the *takhallus* Âlî, the Amîn of Jizvah at Akbarâbâd towards the close of 'Âlamgîr's reign; has left a short Dîwân, fol 38<sup>b</sup>

Savîd Hasan, with the *takhallus* Îmâ of Bilgrâm in Qannauj, was well-versed in Arabic, Persian and Hindî He was the elder brother of Savîd 'Abd-ul-Wâhid, *takhallus* Daugî, and died in youth, A H 1119 (A D 1707) fol 39<sup>a</sup>

Muhammad Ridâ, with the *takhallus* Niyâz spent most of his time in Ahmadâbâd, and died A H 1120 (A D 1708), fol 39<sup>a</sup>

Muzâ Barkhwîdâr Beg, with the *takhallus* Fardî, the son of Yâdgâr Beg of A'zam Shâh's time was the pupil of Mirzâ Bîdil He was killed in battle with Muhammad A'zam Shâh A H 1119 (A D 1707) fol 39<sup>a</sup>

Shivkh Kamâl-ud-Dîn, with the *takhallus* Afsarî, of Dihlî, the *Khalîfah* of Sayyid Muhammad of Kâlpî, flourished in 'Âlamgîr's time He composed the Masnawî راج و ریحان, fol 39<sup>b</sup>

Sayyid Husavn, entitled Imtîvâz Khân with the *takhallus* Khâlis, was a Ridawî Savîd of Persia He came to India in the beginning of 'Âlamgîr's reign, and the Emperor married him to the daughter of Mîn Hâdî better known as Padâ'ul Khân He was the Dîwân of 'Azîmâbâd under Prince Muhammad 'Azîm-ush Shân and the *Havîlî* built by him in 'Azîmâbâd on the bank of the Ganges still looks fresh He received the title of Imtîvâz Khân from Bahâdur Shâh He composed a long Dîwân to which Mukhlis Khân, *takhallus* Pavdâ wrote a preface In A H 1120 (A D 1708), on his way home to Persia he was killed in Siwistân and Mîn 'Abd-ul-Jalîl Bilgrâmî wrote the following *Târîkh* of his death اک آه امتبار حان fol 40<sup>a</sup>

Khâlis another poet, who lived in Hindûstân and Dakhan Nothing is known of his origin and family connections His Dîwân

had been seen by Arzu. He composed a Masnawi in praise of Indian fruits fol 42

Munim Khan Khan Bahadur Shahi with the *takhallus* Munim once a companion of Insh Ullah Khan Mir Bakshi of Alimgir's time. He was the Wakil and later the Diwan of Prince Muhammad Muazzam Bahadur Shah. On Bahadur Shah's accession to the throne Munim became *wazir* of all the dominions of India and received the title of Khan Khanan. He died in Ithore A.H. 1120 (A.D. 1705). He composed the work *مراستات و المصائب المعنى* fol 42<sup>1</sup>

Shaykh Jamal Ullah with the *takhallus* Imani of Akbarabad who spent his whole life in earning his livelihood by teaching Hindu boys and died in Bahadur Shah's time. His Diwan and Masnawi consist of from two thousand to three thousand verse fol 43<sup>1</sup>

Karam Ali with the *takhallus* Karam a soldier of Bahadur Shah in whose praise he composed Qasidas fol 43<sup>1</sup>

Mirza Muhammadi Beg with the *takhallus* Birang originally from Leshwar but lived in Ithore where he died of a thum in A.H. 1123 (A.D. 1711) fol 44

Irfan Khan with the *takhallus* Bidil the brother's son of Wazir Khan Alamgir. He versified the prose work Ma'ariy un Nubuwwat in forty thousand verses in the metre of the Shah Namah and entitled it *حمد حدى*. He died in Bahadur Shah's reign fol 44<sup>1</sup>

Aqil Khan with the *takhallus* Ashiq one of the best pupils of Mirza Bidil. He died in youth A.H. 1124 (A.D. 1712). He left a Diwan fol 45

Nawaz Khan with the *takhallus* Tahir the son of Ishan Khan Rumi. His house was always full of poets. Mir Agha In'ad and Nur Muhammad Husayn Nayib were his companions. He wrote a short Diwan and died in the time of Bahadur Shah fol 46

Mulhish Khan with the *takhallus* Faydi a Sayyid of Persia who held the post of *نائب نى* under Alimgir and died in the reign of Bahadur Shah fol 46

Halim Mirza Muhammad Nimat Khan with the *takhallus* Ali and entitled Dimahmud Khan was originally from Mahbad. After performing the pilgrimage he came to India in the middle of Alimgir's reign. He was skilled both in prose and poetry and wrote *فتا حسان و عسى* in prose. His work entitled *رباع حيدرآباد و سيات الصبيان* is beautiful. His *iadmir* of the verses of *رباع حيدرآباد و سيات الصبيان* is a novelty. He died in Ithore A.H. 1123 (A.D. 1711) in the time of Bahadur Shah. His Diwan consists of five thousand verses fol 46<sup>b</sup>



Muhammad Yûsuf, with the *takhallus* Qadîm, the 'uncle's son of Qutb-ud-Dîn *Mâ'il*, received full training under Sarkhwush, and died in early youth fol 49<sup>a</sup>

Muzâ Akbar, with the *takhallus* Akbar, of Daulatâbâd in Dakhan, was the author of a *Diwân* and two *Masnawîs*. Nothing further is known of him fol 48<sup>a</sup>

Mîr Sayyid Muhammad, with the *takhallus* Sâqib, a pupil of Mîr Tâhî Alawî. He suffered from insanity. He left a *Diwân*, fol 49<sup>a</sup>

Mîr 'Abd ul-'Alî, with the *takhallus* Tâhî, of Sabzwâr, received training from Mîr Sâqib, fol 49<sup>b</sup>

Âqâ Ibrâhîm, with the *takhallus* Faydân, the son of Âqâ Muhammad Husayn *Khân Nâjî*. A large number of poets always assembled in his house, the author being one of them. Muzâ Bîdil was generally invited by him. He died of consumption, in his youth in the time of Mu'izz-ud-Dîn Jahândâr *Shâh*, A H 1124 (A D 1712) fol 49<sup>b</sup>

Muzâ Ayyûb with the *takhallus* Jaudat. His father Muhammad Salîm, came from Badakhshân to India. In A H 1114 (A D 1702) he became *Amîn* of Jizyah at Alwar in Mewât. His memoir was so good that he remembered by heart all his poems amounting to 20 000 verses. He died in youth at Dîhlî and Sarkhwush composed the following *Tarîkh* of his death *ایوب بہت کدہ مسکن*, fol 51<sup>a</sup>

Ahmad, with the *takhallus* 'Ibrat, an educated man of *Shâh-jahânâbâd* and a good musician. He died in A H 1125 (A D 1713), fol 51<sup>b</sup>

Hadrat *Shâh 'Abd-ul-Ahad*, with the *takhallus* Wahdat but better known as Miyyân Gul, the grandson and the *Khālîfah* of *Shaykh Ahmad Suhindî*, popularly called Muzaddid Alf Sâni. He was a *darwîsh* of high rank, and lived in *Fîrûzâbâd*, old Dîhlî where he died in the reign of Muhammad Farrukh Siyar, A H 1126 = A D 1714. He left a small-*Diwân*, fol 52<sup>a</sup>

Âqâ Muhammad Husayn *Khân* with the *takhallus* Nâjî originally from *Shîrâz* was skilled in calligraphy, wrote good *Naskh* and *Ta'liq* hands, and has left a *Diwân*. He lived for the most part in *Jahânâbâd*, but towards the end of his life he was sent to Bengal as *Dârogah* in the beginning of Farrukh Siyar's reign, and died there in A H 1126 = A D 1714. He was an intimate friend of Sarkhwush, fol 53<sup>a</sup>

Muhammad Afdal, with the *takhallus* Sarkhwush, the second son of Muhammad Zâhid who was attached to the service of 'Abd Ullah *Khân Zakhmî* after whose death all the five sons of Zâhid entered the service of the king. Sarkhwush was born in Kashmîr A H

1000 = A D 1641 in the reign of Shah Jahan Tahir Nizabadi's statement that Sarkhwush was a native of Lahore and lived there is erroneous. At the age of fourteen the author became a pupil of Sarkhwush and received from him the talakhallus khwushgu. He died in Muharram A H 1126 = A D 1714 at the age of seventy six. His Aullat consists of about forty five thousand bayts. His other compositions i e مثنوی در لای which he wrote in imitation of Maulana Rumi's Masnawi مثنوی — مثنوی ناعم — مثنوی حسن و عسلی — مثنوی حشون و صاف و قد حیدانه محمد and مثنوی در ان بعضی خصوصیات هندوستان و مثنوی دیباجة and طباطبائی السعراوس و حررش — His prose works are — اعظم ساء — fol 53

Halim Abd ur Razzaq with the *takhathus* Mash'ab a Sayyid of Isfahan came to India towards the end of Alamgir's reign and settled in Bareilly. He spent a portion of his life in Lucknow and was for some time attached to Nawazish Khan Fath. He was well skilled in *ma qulat* *manqulat* and medicine. He died in A. H. 1127 = A. D. 1714 fol. 29<sup>1</sup>

Hafiz Muhammad Jamal with the *talhalls* لاله flourished in the reign of Shah Alam and was very kind to the author. He died in A. H. 1127 = A. D. 1715. He has left a *Diwan* fol. 60.

Khwajah Abul Fath Khan with the *tekhallus* Junun was of Kashmuri origin. In Alamgir's reign he was the Diwan of Corakhpur in Oude where he settled. In Shah Alam Bahadur Shah's reign he became the Diwan of Lucknow and subsequently of Azimabad. He died in the latter place after his dismissal. His body was removed to Corakhpur where it was interred in the grave built by him. He is the author of a Diwan. His grandson Khwajah Muzaffar was still living in Patna fol 60<sup>a</sup>

Mirza Abul Ma'ali entitled Wazarat Khan with the *takhallus* Ali was a native of Iran but flourished in India and held the post of Diwan under Farrukh Siyar. He is the author of a Diwan and died in A.H. 1128 = A.D. 1716 fol 60<sup>b</sup>

Mirza Mubarak Ullah with the *takhallus* Wadih the grandson of Iradat Khan the Subahdar of the Deccan in Alamgirs time was a pupil of Mir Muhammad Zaman Rasilh and composed a Qasidah entitled ملك المعارج. He died in the reign of Farrukh Siyar. He left a bulky Diwan and a prose work on Sufism. He left another prose work in praise of the royal bath room fol 61

Shaykh Ismat Ullah with the talhallus Kamil & Shaykhzadah of Muradabad received the talhallus from Mirza Bidil. He died in the reign of Farrukh Siyar fol 62<sup>b</sup>

Mir Abd ul-Rahmân, with the *talhâllus* Gulâm the son of Amânat Khân of 'Âlamgû's time, fol 63<sup>a</sup>

Mirzâ Faqîrâ entitled Sayf Khân the son of Tarbiyat Khân of 'Âlamgû's time, was a good soldier fol 63<sup>b</sup>

Gustâkh, a good poet fol 63<sup>b</sup>

Muhammad Amîn with the *talhâllus* Matla' of whom, however, the author knew nothing Khân Sâhib (Aizû) had seen his Diwân fol 63<sup>b</sup>

Mir Muhammad 'Alî with the *talhâllus* Matla', a Sayyid of Hân was a companion of Mahyar Khân the Founder of Islâmâbâd Mathiâ in Farînk Shîr's time The author went to see him and had poetical discourse with him fol 64<sup>a</sup>

Muzâ Hâtim Beg with the *talhâllus* Hâtim well-skilled in Shikastah hand Khwushgû practised Shikastah hand under him He learnt the Shikastah hand from Mir Gulâm 'Alî Buzurg and (?) Mir 'Abd us-Samad Sukkân (the pupil of Dînavat Khân son of Kifâyat Khân) He was a disciple of Hazrat Shah Gulshan Ullâh and died in Farînk Shîr's time fol 64<sup>a</sup>

Muzâ Muhsin with the *talhâllus* Dur'lûqah enrolled himself as a soldier under prince Shujâ, and was from his early age a companion of Mirzâ Bidil Khwushgû saw him, he being then more than ninety years of age in the company of Bidil fol 64<sup>b</sup>

Mir Sayyid Ja'far, with the *talhâllus* Rûhî was a Nîmat Ullâhî Sayyid One of his ancestors named Mahmûd settled in Jalesar a dependency of Âghah He wrote a Diwân, fol 65<sup>a</sup>

Sadânand, with the *talhâllus* Bitakallîf uncle of Khwushgû, was originally from Lakhnautî His ancestors served under Dâra Shikûh He wrote a Diwân which at the time of his death he entrusted to the author He died in Farînk Shîr's reign, A H 1129 = A D 1717 fol 65<sup>b</sup>

Mir Muhammad Hanîf with the *talhâllus* Ulfat the elder brother of Mir Muhammad Afdal Sâbit, died in A H 1130 = A D 1718, fol 66<sup>a</sup>

Mirzâ Abû Tâlib, with the *talhâllus* Ilmâ'î of Isfahân chief calligrapher of Sultân Husayn Safawî's time was well-skilled in writing the Shikastah hand He died in A H 1130 = A D 1718 fol 66<sup>a</sup>

Mirzâ Muhammad Muhsin with the *talhâllus* Tâ'sîr, lived in Yazd, in Sultân Husayn Safawî's time In Farînk Shîr's time he sent his Diwân to Hakîm-ul-Mamâlik Shaykh Husayn Shuhriat and the quotations are from it, fol 66<sup>a</sup>

Mirza Gazi with the *takhallus* *Shahid* a relative of Mirza Panjhan Damiir and the pupil and sister's son of Muhammad Zaman Rasiikh was an intimate friend of Ahmad Yar Khan Yal'ti whom he frequently mentions in his poems. He died after A.H. 1120 = A.D. 1718. He wrote the *Masnawi* *مکتب منکر* in imitation of Zuhairi *سبع سنه*. His other *Masnawi* *سور حسن* fol 67.

Sayyid Abd Ullah with the *takhallus* *Qabil* a Bilgrami Sayyid who knew Arabic Persian and Hindi well and was skilled in the military art. He served under Sarbuland Khan Dilwar Jung and died in A.H. 1132 = A.D. 1720 fol 67.

Mir Muhammad Ahsan with the *takhallus* *Ijad* was a descendant of Shah Sayyid Nur ud Din Mubir ul Cizrawi. After spending some days in the company of Nawazish Khan Tili he went to Cujurat and enrolled himself among the soldiers of Muhammad Azim Shah and enjoyed there the society of Mirza Bidil Haji Aslam Sulim and Shah Gulshan. Subsequently he became the *Fauddar* of Itawah under Muhammad Wahid ul Khayr Anduli Khan Kanbuh. In Bahadur Shah's reign he entered the service of Nawwab Nazim ul Mulk and got through him the *mansab* of three hundred under Prince Azim ul Shah. In Farrukh Siyar's reign he was appointed a court chronicler and wrote in prose the history of his reign from his accession to his death fol 68<sup>b</sup>.

Mirza Daud Mashhadi the Mutawalli of the tomb of the eighth Imam Ali Musi Pida was one of the best poets of Mashhad. He died in the reign of Sultan Husayn Safawi at the age of seventy fol 69.

Nur Muhammad Ali with the *takhallus* *Tamkin* was of Persian origin but flourished in Hindustan. Khwushgu visited him at Ajmir towards the close of Alimgir's reign. It is known from Gulab Rai Mukhlis the Munshi of Nawwab Zabardast Khan bin Ibrahim Khan that Mir Tamkin was the brother's son and pupil of Mir Abdur Rasul Istighar and that he died in A.H. 1132 = A.D. 1720 fol 70.

Kamtiir (sic) whose origin and pedigree could not be ascertained fol 70<sup>b</sup>.

Bhupat Rai Baiyragi with the *takhallus* *Bigam* a Khatri Hindu whose ancestors were Qanungus in the *Amroht*. He fell in love with a Hindu boy named Narayan Chind and after relinquishing the world became the disciple of Narayan Baiyragi. He wrote the Hindi work *حدر بابک* in the name of the boy. In his early age he received lessons from Sarkaji *Khawushgu* in his fourteenth year derived

knowledge from him. He left several compositions. His *Majnawī* on the stories of the Indian saints *قصص قهرای هند* is popular in India. He died in A H 1132 = A D 1720, fol 70<sup>b</sup>.

Muzâ Abd ul Qâdîr with the *takhallus* Bidil, was a Mughal of the Ailās tribe. His father Muzâ 'Abd ul Khaliq was a man of great piety. Bidil was born in A H 1051 = A D 1646. Maulana Qâsim Darwîsh, a friend of his father, found out the *Tamâsh* *تماش* for the date of his birth. He finished the *Quran* at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Muzâ Qalandar. At first he was attached to the service of Shâh Shujâ' the second son of Shâh Jahan. He at first adopted the *takhallus* of Razm, which he subsequently changed to Bidil. He entered the service of Muhammad Azam Shâh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shavâh 'Abd ul 'Aziz Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shâhjahānabad, where Khwushgu visited him daily. He was a man of great physical strength and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sufism, medicine, astronomy, geometry, history and music, and had learnt by heart the whole of the *Mahîbhîrat*. His *چهار عصر* and his *رباع* sufficiently prove his abilities as a refined prose writer. He died on Thursday, 11th Sâ'ar, A H 1133 = A D 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol 73<sup>a</sup>. [For his works, see vol iii, p. 195 of this catalogue.]

Nâzim Khân, with the *takhallus* Fânu, was of Qumm. He came to Sind, and thence to Dihlî, where he received a *mansab* and the title of Nâzim Khân. He died in the beginning of Muhammad Shâh's reign, fol 97<sup>a</sup>.

Sayyid Amîr Khân, 'Âlamgîr Shâh, a Sayyid of Sind, was the Sûbahdâr of Akbarâbâd in Bahâdur Shâh's time, and became the Sadr of Hindûstân in Farrukh Siyar's time. He died in the beginning of Muhammad Shâh's reign. He is said to have left a small *Divân*. His *takhallus* could not be ascertained, fol 97<sup>b</sup>.

Mirzâ Arjumand, with the *takhallus* Âzâd and Junûn, the son and pupil of Mirzâ 'Abd-ul Ganî Beg Qubûl, fol 98<sup>a</sup>.

Muhammad 'Atâ Ullah, with the *takhallus* 'Atâ, a native of Amroha in Moradabad, was a pupil of Mirzâ Bidil, and died A H 1136 = A D 1724, fol 98<sup>a</sup>.

Sayyid Salâbat Khân, with the *takhallus* Sayyid, from Surat,

a pupil of Mirza Abd ul Gani Beg Qubul was the Mir Atish in Farrukh Siyā's reign and a friend of Samsam ud Daulah son of Amir ul Umara Bahadur. He is the author of a Diwan and died A H 1137 = A D 1725 fol 99

Mirza Abd ul Gani Beg with the *talhallus* Qubul originally from Kashmir was a pupil of Mirza Dara Beg Juyā and lived in the old fort of Dihli. He wrote poems in praise of Samsam ud Daulah Nawwab Nizam ul Mulk and Mir Jumla Tarkhan Khwushgu visited him occasionally. He died in A H 1138 = A D 1726. His son Mirza Garami was living then fol 99<sup>b</sup>

Mir Abd ul Jalil with the *talhallus* Wasiti of Bilgram at first adopted the *talhallus* Tarazi. His father Mir Sayyid Ahmad was a pious man. Abd ul Jalil was born 13 Shawwal A H 1071 = A D 1661. He entered the service of Alamgir in A H 1111 = A D 1700 and obtained a *mansab* and the posts of Bakhshigari and chronicler of Cujarat. Later he became the Balbali and the chronicler of Sistan which posts he retained till the reign of Muhammad Shah. In his youth he wrote the Masnawi *امواج الحال*. He died 23 Rabi II A H 1138 = A D 1726. According to his will his body was removed to Bilgram and buried by the side of his father's tomb on the 6th of Jumada I. He died at the age of sixty six years six months and ten days fol 101<sup>b</sup>

Lalah Sulhraj with the *talhallus* Sahqat a Hindu Kayath. His original home was Lucknow. His ancestors were the servants of Umdat ul Mulk Asad Khan Wazir. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirza Bidil. For a time he served under Sayyid Asad Ullah Khan popularly called Nawwah Auliya as Mir Saman and Diwan. He was present in the army of Amir ul Umara Sayyid Husayn Ali Khan in the conquest of the Deccan and composed a Masnawi of 700 verses on the conquests of the Sayyid in the style of the Shah Namah. He died in Shaban A H 1138 = A D 1726 fol 103

Fursat of Kashmir origin received training from Hadrat Shah Gulshan. The author received kindness from him. He died A H 1138 = A D 1726 fol 105<sup>b</sup>

Bhupat Pal with the *talhallus* Baniyah of Saharanpur lived in Azam Shah's time and died in A H 1139 = A D 1727 fol 106

Gulab Lal with the *talhallus* Mukhlis the son of Gur Das who was the Munshi of Nawwab Zabardast Khan son of Ibrahim Khan. He was a Khatiri Hindu. In the reign of Alamgir when the author was in Ajmir he visited Mukhlis several times and again in Sir

hind, when Mukhlis and Munshī Qalandar Khān were staying there, fol 106<sup>b</sup>

Shaykh Sa d Ullāh, with the *talhallus* Gulshan, a Shaykhzādah of Burhānpūr, was a great saint of the Naqshbandī order and a disciple of Shaykh ‘Abd-ul Ahad alias Gnl Muhammad with the *talhallus* Ahad. He spent twenty years in Ahmadābād Aurangābād and in cities in the Deccan, and twenty years in Shāhjahānābād in the mosque built by Zib un Nisā on the banks of the Jamnā. His Kulhyāt consists of one hundred and twenty thousand verses. He was very kind to the author and occasionally visited him. He died on Sunday, 21 Jumādā I, A H 1140 = A D 1728 and was buried in Ahdīpūrah, near Shāh Ganj, in a place belonging to Khwājah Muhammad Nāsir, fol 106<sup>b</sup>

Mīn ‘Abd-us-Samad with the *talhallus* Sakhun a Persian Sayyid. He received the *talhallus* from Mīrzā ‘Abd-ul Qādir Bīdil, from whom he received training at first. He finally went to Ahmadābād with Mubāniz-ul-Mulk Sarbaland Khān, and died there A H 1141 = A D 1729, fol 110<sup>a</sup>

Mīvān Fadl Ullāh, with the *talhallus* Khwushīar and Hunar, the second son of Mīvān Muhammad Afdal Sarkhwush, was in the service of ‘Alī Alimad Khān through whose influence he received the *mansab* of five hundred and the title of Hunarwar Khān. He died in youth, A H 1141 = A D 1729, fol 111<sup>a</sup>

Mīr ‘Azmat Ullāh, with the *talhallus* Bikhabar, was the son of Mīr Lutf Ullāh. He wrote several Sūfī treatises and Masnawīs. Mīrzā Bīdil enjoyed his society and it is said in the *Tadkīnah* of Gulām ‘Alī Azād that Bikhabar in his *Tadkīnah*, entitled *سیرت بیکبری* gives in detail an account of his intercourse with the Mīrzā. He died on Monday, 24 Dūlqa‘d A H 1142 = A D 1730 and was buried by the side of Nizām-ud-Dīn Auliya. His Kulhyāt consists of about fifteen thousand verses, fol 111<sup>b</sup>

Mīr Sayyid Lutf Ullāh, with the *talhallus* Ahmadi but better known as Shāh Laddhā, Bilgrāmī, was born in A H 1053 = A D 1645. He was in the service of Najābat Khān. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattārī at Burhānpūr, and then to Mīn ‘Abd ul-Jalīl. Subsequently, he interviewed Mīr Sayyid Ahmadi of Kālpī, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A H 1143 = A D 1731, at the age of ninety, fol 113<sup>a</sup>

Sayyid Gulām Mustafā, with the *talhallus* Fārig, the brother’s

son of Sayyid Latif Ullah Bilgrami was on the staff of Nawwab Anbaraz ul Mulk Sirhind Khan and was killed in Gujarat in the battle fought with راجه امی سنده of Jodepur on 8 Rabi II A H 1143 = A D 1731 fol 114

Khwajah Muhammad Aqil with the *takhallus* Aqil a descendant of Ahmad Jam Zandah Lal He and his brother Khwajah Kamul were in the service of Muhammad Azam Shah Subsequently when his brother became the Diwan of the artillery of Amir ul Umara Samraam ud Daulah he retired from the service He wrote the مرآت الحال و الحال a copy of which written in his own hand was with Khwaju Hgu He also wrote Hindi poems under the *takhallus* بد عرب He died A H 1113 = A D 1731 fol 115

Ikhlas Khan with the *takhallus* Wamiq a Khatri Hindu of Karnauar (کلاں) embraced Islam under Muhammad Muslim of that place He concealed his conversion for some time but then declared it before the Emperor Aurang in the presence of Mirza Siyalkoti and received honours and distinctions In the time of Farrukh Siyar he received the mansab of 5000 and became the Munshi ul Mamalik In Muhammad Shah's time he rose to the rank of 7000 He died in A H 1113 = A D 1731 fol 116

Shaykh Muhammad Pida was from Sistun but on account of his service lived for the most part in Bhakar He was a pupil of Mir Abd ul Jalil Bilgrami and died in A H 1113 = A D 1731 fol 118

Falah Shero Ram Dey with the *takhallus* Hava the second son of Pat Bhukti Mal Asad Khani was a pupil of Mirza Bidil and wrote a prose work entitled سحرانامه in the style of the Mirza Jahar Unsur He died in Akbarabad A H 1141 = A D 1729 fol 118

Ar had Ali with the *takhallus* Rasi born in Hindustan was a disciple of Sayyid Shah Bhukah and a friend of Arzu He died in Delhi A H 1144 = A D 1732, fol 122

Mir Gulam Ali with the *takhallus* Ahsani a Sayyid of Gawaligar Siraj ud Din Ali Khan Arzu learnt poetry for some time under him fol 122

Ahmad Yar Khan with the *takhallus* Ynlta the son of Allah Yar Khan *Zanahdar* of Gazon was the grandson of Khanjar Khan Towards the close of his life in the reign of Muhammad Shah he succeeded his father as *Zanahdar* of Gazon He died there A H 1145 = A D 1733 fol 122<sup>b</sup>

Maulavi Imam ud Din with the *takhallus* Riyadi the son of



Lutf Ullah, *takhallus* Muhandis, of Lahore composed several works on mathematics, and died A H 1145 = A D 1731, fol 123<sup>a</sup>

Fath Muhammad with the *takhallus* Fâ'id the Munshî of Mu'taqid-ud-Daulah Shâh Wardî Khân Qarâwal Begî The author saw him several times in the house of Khwushhâl Chând, the Diwân of the Khân He died A H 1145 = A D 1733 He left a small Diwân, fol 123<sup>b</sup>

Zâhid 'Alî Khân, with the *takhallus* Sakhâ, a good poet of Persia was for some time the Beglerbeg of the king of the port of Lâi He came to India during the reign of Muhammad Shâh, from whom he received the *mansab* of 5,000. Nawwâb Burhân-ul Mulk Sa'âdat Khân Bahâdur promised him the rank of 7,000, but soon afterwards Sakhâ was poisoned by a slave, in A H 1146 = A D 1734, who also destroyed the poet's Diwân The author saw a *Bayâd* of the poet, written by himself, fol 124<sup>a</sup>

Shâh Mubârak, with the *takhallus* Âbrû one of the *Pîrzâdahs* of Gawâliyar, a pupil of Sirâj ud-Dîn 'Alî Khân Ârzû, was well-versed in *Rikhtah* in which he left a voluminous Diwân He died on 24 Rajab, A H. 1146 = A D 1734, fol 124<sup>b</sup>

Nî'mat Ullah Khân, with the *takhallus* Nî'mat, a Nî'mat Ullâhî Sayyid, was the son of Nawwâb Rûh Ullah Khân Mîn Bakhshî of 'Âlamgîr's time Like his father, he was very liberal and generous In the reign of Fariukh Siyar and Muhammad Shâh he was the Sûbahdâr of 'Azîmâbâd, Patna He was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl and died, A H 1147 = A D 1735 fol 125<sup>b</sup>

Muhammad Mâhî, with the *takhallus* Sadâqat, the brother's son of Muhammad Âkîm Ganîmat was from the Panjâb, and occasionally visited the house of Ârzû He died in A H 1148 = A D 1736, fol 126<sup>b</sup>

Hakîm-ul-Mamâlik Shaykh Husayn, with the *takhallus* Shuhrat, was originally from Arabia His father settled in Shîrâz, but Shuhrat came to India, and spent his life in the service of Prince Muhammad A'zam Shâh He was well versed in medicine He frequented the society of Mirzâ Bîdil and Hâjî Aslam Sâlim Khwushgû visited him several times He died in A H 1149 = A D 1737 His Diwân is popular, fol 128<sup>b</sup>

Muhammad Sunnâ Khân, with the *takhallus* Wahshat, originally from Kashmîr, lived with Ikhlâs Khân the newly converted Muslim who wrote the تاريخ شعاعى He had a long life, and died after A H 1140 = A D 1728, fol 131<sup>a</sup>

Nûr Ullah, with the *takhallus* Nuzhat, of Kashmîr, was a pupil

of Mirza Abd ul Ganī Beg Qubul He died in his youth after A H 1140 = A D 1728 fol 131<sup>a</sup>

Mir Muhammad Jāfar with the *takhallus* Jurat was a *mansab* dar under Muhammad Shah fol 131<sup>b</sup>

Muhammad Khan with the *takhallus* Maymanat of Kashmir was the brother's son of Puln ud Daulah Itiqad Khan of Farrukh Siyar's time At first he was a trader but subsequently he received a royal *mansab* He died after A H 1140 = A D 1728 fol 132

Shah Muhammad Husayn with the *takhallus* Bihjat spent some time in the company of Nawazish Khan Tili He died after A H 1140 = A D 1728 fol 132<sup>i</sup>

Mirza Muhammad Ahsan brother of Arif Ullah Khan's wife fol 132<sup>b</sup>

Muhammad Yusuf with the *takhallus* Nighat and entitled Sukhanwar Ali Khan lived for a long time with Nawwab Dulfar Ali Khan He was in the army of Muhammad Azam Shah when that prince was the Subahdar of Ahmadabad and received the title of Sukhanwar Ali Khan in the reign of Farrukh Siyar Besides Qasidas and Masnawis he wrote a prose work dealing with Itimad ud Daulah Qamar ud Din Khan Chin Bahadur from the times of Alamgir to that of Muhammad Shah He died in the middle of Muhammad Shah's reign fol 133<sup>i</sup>

Mulla Hashi originally from Persia lived in Kashmir He was a pupil of Mulla Sati fol 134

Shaykh Muhammad Ali with the *takhallus* Rawf a disciple and pupil of Hadrat Shah Gulshan was very kind to the author He died in Shahjahanabad after A H 1140 = A D 1728 fol 134<sup>i</sup>

Shah Wali Ullah with the *takhallus* Ishfaq lived in Delhi He died after A H 1140 = A D 1728 fol 134<sup>b</sup>

Shaykh Muhammad Sharaf ud Din with the *takhallus* Payam was of Aligarh He had a long friendship with Arzu and enjoyed the company of Anand Ram Mukhlis for sixteen years He died after A H 1140 = A D 1728 fol 135

Mugal Khan with the *takhallus* Qabil the son of Mugal Khan of Alamgir's time was a pupil of Mirza Bidl and subsequently changed his *takhallus* for Sanat He was very kind to the author and died in A H 1142 = A D 1730 fol 135<sup>b</sup>

Muhammad Muqim Khan with the *takhallus* Masih a Persian was the uncle's son of Muhammad Muazz ud Din Jahandar Shah He was the Diwan of Ajmir in Farrukh Siyar's time and in Muhammad Shah's time became the fort master of Jhansi and died there in the middle of the latter's reign fol 136

Muhammad 'Alî, with the *talhallus* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ârzû, and in the beginning of Muhammad Shâh's reign was in service in Bengal fol 136<sup>a</sup>

Farrukh, lived in Amnâbâd, Lahore, fol 136<sup>b</sup>

Mîr Muhammad Nâsir, with the *talhallus* Sâmân, a Sayyid of Jaunpûr, flourished under Mirzâ Jânjânân Mazhar, and finally settled in his native country as a Bakhshî and chronicler and died in A H 1147 = A D 1734 fol 137<sup>a</sup>

Mîr Muhammad 'Alî, with the *talhallus* Râ'ij a Sayyid of Tarshîz lived for a long time in Sivâlkot, Panjâb, and died, A H 1150 = A D 1737. The author read his Diwân with great pleasure, fol 137<sup>a</sup>

Muhammad Muqîm with the *talhallus* Âzâd, of Akbarâbâd, was a pupil of Hâjî Aslam Sâlim. In the reign of Bahâdur Shâh, he was with Sayyid Amîr Khân, Sûbahdâr of Tattah. He was a friend and companion of Ârzû Mirzâ Hâtim Beg and Miyân 'Alî 'Azîm and died in A H 1150 = A D 1737. He is the author of a Diwân a copy of which reached Anand Râm Mukhlis at Shâhjâhânâbâd fol 138<sup>b</sup>

Mirzâ Abû Turâb, with the *talhallus* Gubâi son of Muhammad 'Alî Khân ibn-i Mirzâ Habib was of a noble family of Persia. His father and Mukhlis Khân Paydâ were *Tanbakhshîs* تی تانباکشی of 'Âlamgîr's time. As Gubâi spent a great portion of his life in Ahmadâbâd, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khân the Sûbahdâr of Gujarât, and the Râjpûts, A H 1150 = A D 1737 fol 138<sup>b</sup>

Samsâm-ud-Daulah Khân-daurân Bahâdur Mansûr Jang, with the original name Khwâjah 'Âsim and the same *talhallus* (Âsim) was of Akbarâbâd, and held high position under Farrukh Siyar. In Bahâdur Shâh's time he held the post of Bakhshî under Prince 'Azîm-ush Shân, and received the title of Ashraf Khân. Subsequently he was deputed to Bengal, and received the title of Khân-daurân Bahâdur, and distinguished himself in the battle fought with Jahândâr Shâh near Akbarâbâd. Soon after, he received the title of Samsâm-ud-Daulah. On Muhammad Shâh's accession, 'Âsim fought bravely in the battle with Qutb-ul-Mulk Sayyid 'Abd Ullah Khân, and after achieving victory received the *mansab* of 8,000 and the title of Amîr-ul-Umarâ. He studied the Jog system, and practised دم رسی, 'the retention of the breath'. He was killed in the battle fought with Nâdir Shâh at Karnâl on the 21st of Dulqa'd, A H 1151 = A D 1738. After his death Nâdir Shâh used to

call him Rustum. He was a good poet and occasionally composed selected verses fol 140

Mir Afdal with the *takhallus* Sabit of the noble Sayyid family of Khawaf was the brother's son of Himmāt Khan. He composed from ten thousand to twelve thousand verses and wrote an elegy (مرثیه) on the death of Imam Husayn in the form of a Masnawī. Although his ancestors were Sunnis he professed the Shī'ah faith. He spent his last days in the house of Hakim Imam ud Din Al sir dying in A H 1152 = A D 1739 at the age of fifty fol 141<sup>b</sup>

Mir Haydar with the *takhallus* Tajrid an Indian Sayyid a pupil of Siraj ud Din Ali Khan held a *mansab* under a relative of I'timad ud Daulah but subsequently went to Sind with the Subhedar of that place and thence to Surat. He then came to Pongal and enjoyed the company of Shuja ud Daulah. He died there after A H 1150 = A D 1737 fol 143<sup>b</sup>

Shaykh Sa'd Ullah with the *takhallus* Akhtar but afterwards Ali was the best poet of Ajmir. The author enjoyed his favour for thirty five years and visited him very often at Ajmir. He spent some time at Peshawar after which he entered the service of Muzaffar Khan the brother of Nawwah Amir ul Umra and then that of Burhan ul Mulk Sa'adat Khan finally attaching himself to the service of Ali Asgar Khan *takhallus* Shuja. He is the author of a long Diwan and wrote several Masnawis. He died in A H 1153 = A D 1740 fol 145

Nawwab Mutamin ud Daulah Ishaq Khan with the *takhallus* Ishaq rose to distinction in the reign of Muhammad Shāh and received the title of Mutamin ud Daulah. He died in A H 1153 = A D 1740 fol 147-

Khwajah Abd Ullah with the *takhallus* Simu belonged to the family of Mullā Iwad Wajib and flourished under Muhammad Azim Shāh. He was a friend of Mirza Bidil and lived in Lahore. He died in A H 1155 = A D 1742 fol 141<sup>b</sup>

Shāh Ali Akbar with the *takhallus* Anwar was the son of Haydar Khan the friend of Umdat ul Mulk Amir Khan of Alamgir's time. For a long time he was in Kabul with his father but subsequently came to Azimabad Patna where he lived with Aqā Husayn whose daughter he married. He wrote good Nasta'liq Nashīd Shikastah and Shafī'i hands and died in A H 1155 = A D 1742 fol 148

Mirza Garami the son and pupil of Mirza Abd ul Gani Beg Qubul was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A H 1156 = A D 1743 fol 148<sup>b</sup>

Muzâ Mahdî, with the *takhallus* Hujjat, of Kashmîr, was a pupil of Muzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dâirâb Beg Jûvâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Dîn Khân Bahâdur fol 149<sup>b</sup>

Mullâ Sâtî' of Kashmîn was a pupil of Jûyâ. He was in the service of Samsâm-ud-Daulah Amîn ul-Umarâ Bahâdur, and wrote a long Dîwân. He died after A H 1150 = A D 1737 fol 149<sup>b</sup>

Muhammad Mas'ûd, with the *takhallus* Râfi of Kashmîr, was a pupil of Mullâ Sâtî', and spent some time in the service of Samsâm ud-Daulah, through whose influence he received a *Jâgîn* in Kashmîr, but subsequently he returned home, 150<sup>b</sup>

Shavkh Faqîr Ullah, with the *takhallus* Âfirîn was a good poet of Lahore. The author saw Âfirîn's Dîwân with Miyân Nûi-ul 'Ayn Wâqif at Patyâlah, fol 151<sup>a</sup>

Mullâ Dâna, of Kashmîrî origin, wrote the *Shâh Nâmah* of Farrukh Siyar سر ساجد with Nâzîm Khân. He lived on a *Jâgîn* for a long time in Kashmîn, and died after A H 1150 = A D 1737, fol 153<sup>b</sup>

Ma'nîyâb Khân, with the *takhallus* Shâ'n, whose name was Gul Muhammad was the son of a respectable Darwish of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bîdil and a court poet of Muhammad Shâh. He died in A H 1157 = A D 1744. He left a Dîwân and Masnawî, fol 154<sup>a</sup>

Alîmad Yâr Khân with the *takhallus* Mûjîd the brother's son of Imtiyâz Khân Khâhs, was a Sayyid of Mashhad, but lived for a long time in 'Azîmâbâd, Patna and died A H 1158 = A D 1745 fol 155<sup>b</sup>

Karân Alî, with the *takhallus* Bîniyâ son of Shâh Muhammad Walî an inhabitant of Karûnjî, in Patna was a disciple of Hadîat Shâh Gulshân Ullah, and a pupil of Miyân 'Azîz Ullah 'Azîz. When the author enquired about Bîniyâ in Azîmâbad, he heard that, that morning, when he was bathing in the Ganges he was drowned, fol 155<sup>b</sup>

Mîhr 'Alî, with the *takhallus* Bîkas, a Qâdîzâdah of مترا (?) in Akbâibâd was a pupil of Mirzâ Bîdil. The author saw him twice or thrice at that place. He died only a few years before the author wrote fol 156<sup>a</sup>

Nizam Khan with the *takhallus* Mujiz of an Afghan tribe of Peshawar was a pupil of Abd ul Latif Khan Tanha and flourished in the time of Farrukh Siyar fol 156<sup>b</sup>

Mirza Lutf Ullah with the *takhallus* Nisar and entitled Nusrat Ullah Khan was a pupil of Abd ul Latif Khan Tanha. He is the author of seventy thousand verses fol 157

Mirza Muhammad Ali with the *takhallus* Tamanna. In Farrukh Siyar's time he was engaged in writing the *Shah Naimah* شاهی نامه. The writer saw him one day in the assembly at Samasim ud Daulah's place. He enjoyed for a long time the company of Abd ul Latif Khan in Kabul. He finally went to Bengal and entered the service of Nawab Shuja ud Daulah Bahadur and died there fol 157

Nawab Qazalbash Khan with the *takhallus* Umid born and brought up in Isfahan was the pupil of Mirza Tahir Walid. After spending a long time in the Deccan as a fort keeper (بلعداری) he returned to Delhi in the beginning of Muhammad Shah's reign. He lived for more than one hundred years dying in A.H. 1160 = A.D. 1747 fol 157<sup>b</sup>

Abul Barakat Khan with the *takhallus* Subi was a leading man of Kashmir. His brother Abd ul Mujid Khan served as Diwan under Farrukh Siyar and Muhammad Shah. He died in A.H. 1160 = A.D. 1747. He was a pupil of Mulla Sati fol 158

Mirza Qamar ud Din entitled Nizam ul Mulk Asaf Jaf Fath Jang was from Turan. He was the son of Mirza Shihab ud Din entitled Gazi ud Din Khan Bahadur Firuz Jang bin Abid Khan and rose to high distinction during the reigns of Alamgir and his successors. He wrote fine prose. In the Diwan which he sent to Mirza Bidul he adopted the *takhallus* Shakir but later when he received the title of Asaf Jaf he changed it to Asaf. He died in Jumada II A.H. 1161 = A.D. 1748 fol 158<sup>1</sup>

Didah Magul with the *takhallus* Didah and entitled Aazz Khan was a Turan noble. He held the *mansab* of 5000 and was for a time the Subahdar of Kashmir. He wrote a *Tadhkirah* of his contemporary poets which however the author never saw. He died a few years before the present work was written fol 162

Ahmad Quli Khan with the *takhallus* Aiman was from Persia. In the reign of Muhammad Shah through the influence of Nawab Burhan ul Mulk Siradat Khan Bahadur he got access to nobles and chiefs fol 162<sup>a</sup>

[A note on the margin says — It appears from the *Tadhkirah* of Ali Quli Khan Wazir Dughistan that Aiman was born in Qum.

and came in 'Âlamgîr's time to Kâbul where he spent some time and came to Hindûstân in the time of Muhammad Shâh from whom he received the *mansab* of 5 000 He was killed in the battle fought between Burhân-ul-Mulk Sa'âdat Khân and Nâdir Shâh A H 1151 = A D 1738 ]

Gulam Ashraf Khân, with the *takhallus* Rif at, whose origin is unknown was present once in an assembly in the author's house, fol 162<sup>a</sup>

Ahsan Ullâh Khân, *takhallus* Râdî, of Kashmîrî origin was a brother of Qâdî Khân Kashmîrî, and received the title of Fasâhat Khân in the reign of Muhammad Shâh He was a pupil of Mirzâ 'Abd-ul Ganî Beg Qubûl, fol 162<sup>a</sup>

Mîr Muhammad 'Alîm with the *takhallus* Tahqîq, was the son of Mîr Badî -ud-Dîn Samarqandî, popularly called Mîr Matîn, and the pupil of Mirzâ Mu'izz Mûsawî Khân Fîtrat He led a happy and respectable life in 'Azîmâbâd He was well versed in various arts He spent many days in Shâhjahânâbâd, and visited Bengal He is the author of a long Dîwân and died in A H 1162 = A D 1749, fol 162<sup>b</sup>

'Azîz Ullah, with the *takhallus* 'Azîz, the son of Mullâ Mubâarak, the tutor of Zîb-un-Nisâ Begam, was well versed in logic He lived in Patna, fol 163<sup>b</sup>

Shâh Yaqîn, with the *takhallus* Yaqîn, a Mugal of Tûrânî origin, led the life of a Darwîsh, and spent his time in the coffee shops of Shâhjahânâbâd He wrote a Dîwân fol 163<sup>b</sup>

Rahmat Ullah, with the *takhallus* Tamkîn, was the grandson of Mullâ Muhammad Amîn, the renowned scholar of the times of Shâh Jahân and 'Âlamgîr Tamkîn's original home was in Kashmîr He was the tutor of Jawâhir Khân and a pupil of Mirzâ 'Add-ul Ganî Beg Qubûl, fol 164<sup>a</sup>

Sayyid Muhammad Ashraf, with the *takhallus* Hasîat, whose ancestors were Mûsawî Sayyids, came to India and settled in Sandîlah, Lucknow He was a pupil of Mirzâ Bîdil, fol 164<sup>b</sup>

Khavr Ullah with the *takhallus* Fidâ originally of Gujarât was a good Masnawî writer, but had little taste in Gazals, fol 165<sup>b</sup>

Sayyid 'Abd-ul Wâhid with the *takhallus* Wâhid and Dauqî, of Bulgrâm, was the elder brother of Mîr Ahsan Îmâ At first he entered the service of Prince Muhammad A'zam Shâh, and later on in the time of Muhammad Shâh, attached himself to the staff of Nawwâb Mubâriz-ul Mulk He was a friend and a pupil of Mîr

Azmat Ullah Bil habar He is the author of the work سكرسئل حال fol 165<sup>1</sup>

Mir Muhammad Sami with the *talhallus* Mazhar was a foreign Munal While Mukhtasib of Ajmir he received training in poetry from Muhammad Muqim Khan Maali fol 166

Khwajah Maqand with the *talhallus* Iam of Kashmir was a disciple of Mirza Abdul Caim Beg Qubul He is the author of a Diwan fol 166

Mirza Ali Beg is said to have been originally from Iran but as he was born in Kashmir he is better known as a Kashmiri He was a pupil of Mirza Abdul Caim Beg Qubul fol 166

Mirza Ibrahim Beg with the *talhallus* Iursat was seen by the author in Ajmir He lived for a long time with Muqim Khan Maali and afterwards came to Shahjahanabad fol 166

Shah Jawwad with the *talhallus* Jawwad an Iranian born lived in Mathra on the banks of the Jamuna and finally went to Bengal where he died He was very kind to the author He wrote a Diwan and Maghawi fol 167<sup>1</sup>

Shaykh Sadr ud Din Muhammad of Lohwar was a pupil of Mirza Bidil fol 167

Shaykh Muhammad Salah better known as Muhammad Kazim with the *talhallus* Agah the son of Shaykh Sadr ud Din Muhammad was a companion of Ma'nijab Khan *talhallus* Shari and was intimate with the author fol 167<sup>1</sup>

Abd ul Ali with the *talhallus* Iahsin of Kashmir origin a grandchild of Mirza Darab Juyi lived for a long time in the house of Nawwab Burhan ul Mulk Sa'idat Khan fol 168

Abd ul Azim with the *talhallus* Iahsin of Lahore placed himself in early life in the pupilship of Miran Iqbal Ullah Afrin fol 168

Hakim Beg Khan with the *talhallus* Hakim a nobleman of Lahore whose father Shadman Khan was a Subal dar there was a pupil of Miran Afrin and wrote a *Iadkirah* of contemporary poets which however the author did not see fol 168<sup>1</sup>

Nusr Ullah with the *talhallus* Yatim passed his days in Lahore and was a pupil of Miran Afrin fol 168<sup>1</sup>

Nusrat originally from Kashmir lived in Lahore He wrote a Diwan fol 169

Shah Mim (ميم) with the *talhallus* Mim a disciple of Sayyid Barakat Ullah entitled Sahib ul Barakat Ihlgrami was living in Shahjahanabad when the book was written fol 169



Sayyid Gulâm 'Alî, with the *takhallus* Âzâd, a Hûsaynî Sayyid of Bilgrâm, was the grandson of Mîr 'Abd-ul Jalîl In A H 1149 = A D 1737 he went on the pilgrimage, after which the author knew nothing of him He wrote a *Tadkîmah*, seen by the author, fol 169<sup>b</sup>

Mîr Ma sûm, with the *takhallus* Wajdân, and entitled 'Alî Nasab Khân, the son of Mîr Muhammad Zamân Râsikh spent his time in the Panjâb, where he was very popular, fol 170<sup>a</sup>

Miyân 'Alî 'Azîm with the *takhallus* 'Azîm, was the son of Miyân Nâsû 'Alî Khwushigû, from birth, enjoyed 'Azîm's favour He had two brothers, (1) 'Alî 'Alîm, a soldier in the service of Sayyid Qutb-ul-Mulk Bârh in Muhammad Shâh's time who died in Akbar-âbâd and (2) 'Alî Karîm, who died at the age of twenty, fol 171<sup>a</sup>

Abul Hasan, with the *takhallus* Mirzâ, who received the title of Qâbil Khân His family came from Shîrâz, but for two or three generations had been Indian He lived in Lahore, where he held poetical discourse with Mullâ Âfirîn, and associated with Dilîrdil Khân, Sûbahdâr of Tattah and Nâzîm of Kashmîr, after whose death Mirzâ attached himself to the service of his son, Himmat Dilîr Khân accompanying him to Etawah He wrote a voluminous Dîwân fol 172<sup>a</sup>

Muhammad 'Âqîl with the *takhallus* Yaktâ, a good poet, fol 172<sup>a</sup>

Rabî, with the *takhallus* Anjab, a pupil of Mu'tadâ Qulî Beg, *takhallus* Wâlâ, was once seen by the author in the presence of Shâh Gulshan Ullah, fol 172<sup>b</sup>

Sûfî, with the *takhallus* Mastânah, a pupil of Shâh Âfirîn Lâhaurî, fol 173<sup>a</sup>

Muhammad 'Âqîl, with the *takhallus* 'Âqîl, whose pedigree is not known, was long in the service of Nawwâb Nizâm-ul Mulk Âsaf Jâh in the Deccan He has left a long Dîwân, fol 173<sup>a</sup>

Muhammad Panâh with the *takhallus* Qâbil, of a noble family originally of Kashmîr, a pupil of Muzâ Bîdil, associated long with A'azz Khân *takhallus* Dîdah Subsequently, he came to Lahore with Himmat Dilî Khân He left several Masnawîs and Gazals, and was very kind to the author, fol 173<sup>a</sup>

Shaykh Muhammad Ahsan, with the *takhallus* Sâmî a descendant of Râjah Todar Mal Khatri, the Dîwân of Akbar's time It was the grandfather of Sâmî that embraced Islâm Sâmî was a pupil of Mirzâ Bîdil The author was a friend of his from the time of Bahâdur Shâh Sâmî was in the service of Zahîr-ud-Danlah 'Azîm Ullah Khân He wrote a Dîwân and Masnawîs, fol 173<sup>b</sup>

Miyân Sâdiq with the *takhallus* Alqâ, was a Shaykhzâdah of

Hindustan and a friend of Miyan Nasir Ali. His verses numbered about two thousand. He was well versed in riddles and *Tarāz* and composed a prose work entitled *حبار کعب*, which being of defective eye sight he was one day dictating to a man when the man took it away without his knowledge. fol 174

Mir Sayyid Ali Taulan a Qadizadah of Parganah Sunam in Sirhind came to Shahjahanabad some eighteen years before the author wrote. fol 175

Muhammad Akbar with the *takhallus* Yakti was a native of Kashmir where his poetical genius was till highly spoken of. fol 175

Abul Faid Mast Ma'n although claimed as a pupil of Shaykh Sadi from whom he said he had privately received the robe of discipleship in a dream was publicly a pupil of Mirza Bihl who revised his poems. He afterwards received training under Hakim Shaykh Husn Shuhrat. fol 176

Mirza Zaki with the *takhallus* Nadim was an Amir of the court of Nadir Shah whom he accompanied to India. Here he became intimate with Qizilbash Khan with whom he left his Diwan when he returned to Persia. When Nadir Shah took up his abode in the mosque of Rauhan ud Daulah Zafar Khan and gave orders for a general massacre which continued for several hours he stopped at the request of Nadim. With his permission Nadim went on the pilgrimage. The author failed to ascertain his subsequent history. fol 176

Aqa Abd ul Maula with the *takhallus* Manla was from Isfahan. He had good knowledge of Arabic and was well skilled in the Shikastah hand. He was living when the author wrote in Sanjan near Isfahan. fol 177

Sayyid Muhammad Nazim with the *takhallus* Shuhlah was the son of Hakim Mir Safi Ardastani. The author learnt that Nazim had studied medicine and had written several works on that subject. fol 177

Aqa Sidi with the *takhallus* Burhan was a Persian but had long lived in Shahjahanabad. He wrote a Diwan. fol 177

Imam ud Din with the *takhallus* Ikbar was of Isfahan but had long lived in India. He was versed in medicine and was intimate with Mir Muhammad Afdal Sabit. He composed a Qasidah by introducing medical terms in praise of Afdal Sabit. fol 178

Muhammad Hayat with the *takhallus* Hadrit first adopted the *takhallus* Qabil. He was living in old Delhi. fol 178

Miyân Nûr-ul-‘Ayn, with the *takhallus* Wâqif, the third son of Qâdî Amânat Ullah, was Qâdî of Batâlah in Lahore, a post held by his ancestors till the time of Muhammad Shâh. The author stayed in his house at Batâlah for eighteen months during the tumult of Nâdir Shâh's invasion. His poems were revised by Mir Muhammad Ma'sûm Wajdân, fol 178<sup>b</sup>

Mîr Zayn-ul-‘Âbidîn, with the *takhallus* ‘Atîr a pure Sayyid of Amnâbâd in Lahore, was a pupil of Mîr Ma'sûm Wajdân son of Mir Muhammad Zamân Râsik, fol 180<sup>b</sup>

Muhammad ‘Alî, with the *takhallus* Hashîmat a friend of the author was a pupil of Muzâ ‘Abd-ul Ganî Beg Qubûl, fol 180<sup>b</sup>

Mîr Muhammad Dûst with the *takhallus* Sâni, son of Mir Muhammad ‘Alî Râih, was living in the Panjâb fol 181<sup>a</sup>

Mirzâ ‘Abd-ur-Ridâ, also called ‘Abd-ur-Razzâq, with the *takhallus* Matîn, descended from Mâlik Ushtur, was born and brought up in Isfahân. He came to India, and stayed for some time in the garden of Khusiaw Beg at Mugalpûrah, Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa‘âdat Khân, fol 181<sup>a</sup>

Shaykh Muhammad ‘Alî, with the *takhallus* Hazîn, was descended from Shaykh Zâhid Gilânî, the spiritual guide of Shaykh Safî ud-Dîn Ishâq Ardbîlî, through eighteen generations. He was born and brought up in Isfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from ‘Azîmâbâd fol 182<sup>a</sup>

‘Alî Qulî Khân, with the *takhallus* Wâlih son of Muhammad ‘Alî Khân, and a disciple and pupil of Shaykh Muhammad ‘Alî Hazîn, came to India during the reign of Muhammad Shâh and received a *mansab* of 5,000 fol 183<sup>b</sup>

Âgâ Tâhî Shîrâzî, a pupil of Shaykh Muhammad ‘Alî Hazîn, was living in Shâhjahânâbâd fol 184<sup>a</sup>

Mirzâ Gulâm Muhammad, with the *takhallus* Ulfat, a Mughal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times, fol 184<sup>a</sup>

Shaykh Muhammad Fâkhîr, with the *takhallus* Fâkhîr, was the second son of Shaykh Muhammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhîr had gone on a pilgrimage to Makkah and Madînah where he adopted the *takhallus* Zâ‘îr, fol 184<sup>b</sup>

Shaykh Muhâmmad Nâsir, with the *takhallus* Afdalî, was the third son of Shaykh Muhammad Yahyâ, and died in Jumâdâ I,

A H 1062 = A D 1749 ( مزار و مصبر ) most probably a mistake for 1162 fol 184<sup>b</sup>

Shaykh Kamal ud Din with the takhallus Haqir son of Shaykh Muhammad Afdal Ilahabadi devoted his life to the teaching of boys fol 185

Khwajah Abd ul Aziz with the takhallus Bismil the son of Khwajah Abul Fath Khan in Junun received instruction from Shaykh Afdal Ilahabadi and finally settled in Corakhpur He wrote a Diwan fol 185

Shah Muhammad Shafi with the takhallus Warid a relative of the Nimat Ullah Sayyids had long lived in the house of Biram Khan son of Nawwab Ruh Ullah Khan He led a pious life and had a large number of disciples and followers fol 185<sup>b</sup>

Murshid Quli Khan with the takhallus Mahmur and entitled Rustum Jang was the son in law of Nawwah Shuja ud Daulah Bahadur Subahdar of Bengal On Nawwab Ali Wardi Khan Mahabat Jang's accession Mahmur went to the Deccan fol 186<sup>b</sup>

Mir Sayyid Muhammad with the takhallus Shahr the son of Mir Abd ul Jahl Bilgrami was born on 14th Rabi II A H 1101 = A D 1689 He was well versed in philology and history He wrote the work called معبر and the Masnawi entitled بار و بار dealing with the romance of Sayyid Hasan Tirmidi Bilgrami and his lover Shah Farid fol 186<sup>b</sup>

Mir Dust Muhammad with the takhallus Sam the son of Mir Muhammad Ali Raih of Siyalkot was living in the Panjab fol 187<sup>a</sup>

Shaykh Muhammad Iwad with the takhallus Hikmat was of Junpur and frequently visited Banaras fol 187<sup>a</sup>

Mirza Arif Beg better known as Ali Beg adopted the takhallus Ali He was the son of Mirza Ulug Beg and originally belonged to Badrabhan His ancestors held high offices under Alamgir He had long lived in Azimbabad fol 187<sup>b</sup>

Khwajah Aqibat Mahmud of Kashmiri origin was living in Azimabad He at first adopted the takhallus Nazim but subsequently changed it to Gazi fol 187<sup>b</sup>

Mirza Jan i Jan with the takhallus Mazhar the son of Mirza Jan and grandson of Majnun Qaqshal rebelled in the time of Akbar Because of that the members of his family did not get employment under Government except that Mazhar's father Mirza Jan was a mansabdār under Alamgir Mazhar was a great saint of the Naqshbandi order fol 187<sup>b</sup>

Faqih Sahih with the takhallus Dardmand from the Deccan

was related to Nawwâb Khân 'Âlam, who was killed 'with Prince Muhammad A'zam Shâh on the battle-field. He was a pupil of Mazhar, and stayed for some time in 'Azîmâbâd, fol 191<sup>b</sup>

Basâwan Râi, with the *takhallus* Bîdâr, a pupil of Mazhar, went for a short time to 'Azîmâbâd, and then returned to Shâhjahanâbâd, where he was living, fol 192<sup>a</sup>

Mîr Ahmad Husayn, with the *takhallus* Mukhlis, the son of Mir Muhammad Husayn, was a Sayyid of Sindh, related to Wazîr Khân of 'Âlamgîr's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sîtâ Râm, fol 192<sup>b</sup>

Srî Gûpâl, with the *takhallus* Tamîz, a Brahman of the Sûndaj tribe, was a pupil of Mirzâ Bîdil, and possessed a very good knowledge of Hindî. When he was staying in the Paiganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Masnavî dealing with Mathiâ and Bij Mandil, and then architects and buildings, fol 193<sup>a</sup>

Sirâj-ud Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhallus* Ârzû, was the son of Shaykh Husâm-ud-Dîn, and the master of the author. According to his own statement he was born in A H 1099 = A D 1687, expressed by the chronogram *برل عیب* composed by his father. [According to Âzâd's *Khizânah-i 'Âmiri* and others, Ârzû was born in A H 1101 = A D 1689. See also Etche, India Office Lib Catalogue, No 680, etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol in, No 399. His other works are the following —

(۱) مثنوی محمود و ایار در حوای رلالی مسمی نکسن و عس

چهار هزار و نه \*

(۲) ساقی نامه مسمی بعالم آب \*

(۳) مثنوی دیگر در بحر بحر متعارف \*

(۴) مثنوی حوش و روشن \*

(۵) مثنوی دیگر در بحر حدیقه حکیم سنائی \*

which was still incomplete when the present author wrote

(۶) رعب مسمی نه بنام شوق \*

(۷) نوادر الالفاظ در بیان لعب همدنه \*

(۸) داد سخن شرح محاکمه که برای اعتراضات شددا برصده

ودسی نموده وریه سه هزار و نه \*

(3) سراج - سراج شمع محکمہ شعرا کہ در حل - حواصی شداری

دس سرے مستاحفہ نموده اند •

(10) مکتبہ 'ا' کتب •

Anand Ram with the *talkhallas* Mukhlis the son of Ruzah Hardiram Khatri of Lahore the Wakil of Mubarrat ul Mulk Sarbaland Khan and Nawwab Iftikhar of Daudab at first received training under Mirza Baid and later associated with Arzu. He was very kind to Khwaja. The *Diwan* of his *Qasid* contains about ten thousand and verse. fol 20

Sayyid Gul or Nahi with the *talkhallas* Na'im a Sayyid of Amritsar in Murclabad and a pupil of Arzu was very kind to the author. fol 20

Shaykh Shuraihd Din with the *talkhallas* Sa'iq though a contemporary of the author was unknown to him. fol 28

Bika a disciple of Shih Gulshan Ullah and a pupil of Arzu. fol 28

Shaykh Abd ul Haqq with the *talkhallas* Shari' a native of Akbarabad generally known as Shajahan ul Uloom. fol 29

Shaykh Gulam A'ad Ullah with the *talkhallas* A'ad a Faruqi Shaykh and an inhabitant of Muhammad Ali of Banars where he was occasionally visited by the author. fol 30

Muhammad Kazim with the *talkhallas* Iqbal of Kalamir. The author saw him one day in the presence of Arzu. fol 30

Abd Ullah with the *talkhallas* Halal (1) was from Kalamir. In his youth he came to Shajahanabad and gave training to Daulat Khanwal son of Chaudhram Lachit of Kalamir the Wakil of Indratman Khan. Subsequently on the author's recommendation he was appointed tutor to Daulat the younger son of Ullah Sita Ram. He was a pupil of Mulla Nadrat Kalamir and abode in the neighbourhood of the author. fol 30

Mir Muhammad Kazim with the *talkhallas* Razi originally from Feroz was the son of Abul Qasim Khan brother of Mir Ahmad Haqqan Khan and succeeded his father as Pargana of Kotla in Sirhind where the author visited him. fol 30

Abul Din with the *talkhallas* Mublis belonged to the *Shajahan* tribe. An inhabitant of Lahore he was well versed in *Insha* and fairly skilled in writing the *Shikastah* hand. When the author went to Fardah from Kangra he saw Mublis in the latter place where he had come in the capacity of Nawwab Abul Bara Khan Suh's Munshi. fol 31

Ūjāgar Chand (اوحاگر چاند), with the *takhallus* العت, a Kāvath long lived at 'Azīmābād, where the author visited him every day fol 211<sup>a</sup>

Bābū Bālmukund a Kāvath of the Shī Bāsto sect was the brother's son of Rāi 'Ālam Chand, the Dīwān of Nawwāb Shujā'-ud-Daulah Bahādur. His original home was Mānūkpūr in Ilāhābād. When the author was staying at 'Azīmābād he made the acquaintance of Bālmukund who was then living with his brother, Rājah Kīrat Chand (راجہ کیرت چاند), the Dīwān of Nawwāb Ihtisām-ud-Daulah Zayn-ud-Dīn Ahmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Banāras. Later on, he went to Shihjāhānābād, where he got an introduction to Ārzū on the author's recommendation fol 211<sup>b</sup>

Gur Bakhshī, (the reading is doubtful, the page being wormed. It stands thus (گر بکشی) with the *takhallus* Hudūrī, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khālīfah Jiwān Rām. Gur Bakhshī received training first from Mīr Muhammad Ma'sūm *Mashrāb*, then spent a long time in the company of Mīrzā Bīdīl. He composed a Hindī romance of Kām-rūp and Kāmlatā کام و کلمروپ, in the style of Shīrīn wa Khusrāu but it was still incomplete when the author wrote, fol 213<sup>a</sup>.

Lālā Hakīm Chand with the *takhallus* Nudrat belonged to the Bais tribe (قوم بيس), and was a descendant of Khwājah Hādī Rām, Qānūn Gāi of Thānesar. He and the author were intimate friends and both read Akhlāq-i-Nāsuti with Mi'yān Muhammad 'Ābid. Nudrat enjoyed the society of Mīrzā Bīdīl, Shāh Gulshan Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat in the style of Shīrīn wa Khusrāu. He wrote another Masnawī درة و حورمید, consisting of two thousand verses. His سامی نامه, containing seven hundred verses, is in praise of Nawwāb Samsām-ud-Daulah. He also wrote Qasīdahs in praise of Mīr Jumlah Tarkhān and other nobles of his time. His prose work, نثر نامہ, consists of about fifteen thousand lines, fol 215<sup>b</sup>

Rājah Rām Narāyan, Sūbahdār of 'Azīmābād, with the *takhallus* Mauzūn, was a Kāvath of the Sribāsto sect. He was the son of Dīwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhallus* from Shaykh Muhammad 'Alī Hazīn, fol 216<sup>a</sup>

Munshi Sarb Subh with the *taḥalluṣ* Ḥāshakīstar a Ḥaṣnath of the Sribisto sect was a brother of Rajab Ram Narayan Mauzun. He long lived in Azimabad. He received the taste for poetry from Faqih Sahib Dardmand (the pupil of Mirza Jun i Janan Mazhar) who visited that place. He was a friend of the author fol 216<sup>b</sup>.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary taḥiq. Not dated apparently 18th century.

The following note by Azad Bilgrami dated A H 1182 says that the MS was written at his dictation.

• میر اراد بلگرامی استکدات نمود سنہ ۱۱۸۲

The note is followed by Azad's seal with the inscription حضر اراد  
۱۱۶۸

### No 691

fol 130 (pp 260) lines 21 size 10 × 6½ 8 × 5

بد نصا

## YAD-I-BAYDÂ

A biographical dictionary of ancient and modern Persian poets arranged in alphabetical order.

Author Gulam Ali Azad

Beginning —

• بحمد من نظم الاشعار و علم ادم الاسماء الح

The author who has been mentioned under No 423 gives a detailed account of his life at the end of this work. He tells us that during his four years stay in Siwistan he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets and compiled a *Iadkirah* in A H 1145 = A D 1732 entitling it *Yad i Bayda*. This work received a wide circulation. Subsequently when he came to Ilahabad he obtained fresh materials for the work and prepared an improved edition in A H 1148 = A D 1735. The date of completion is expressed by the chronogram *نظم کلم د نصا نمود*. The author proceeds to say that two years later he went on a pilgrimage to the holy places of Mecca and Medina and on his way back while he was



staying at Aurangâbâd, he received a letter on the 4th Râmadân, A H 1150 = A D 1737, from Mîr Muhammad Yûsuf of Bilgrâm, stating that during his absence from India a certain inhabitant of Banâras (name not given), after removing the author's name from the *Tadkîrah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banârasî thief,' as if the latter had written the *Tadkîrah* after collecting the facts for 'himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions."

عبد ، تر آنکه آنچه از قول و حکایات میر ار عرایه ، مصنفات  
و عرایه ، مولفات لعل مکتوب مجموع را بحدود دسده ، داده کویا آبیمه  
احوال درسم خود سیر کرده تذکره را انتخاب نموده باشد حال آنکه چشم  
نی دوزس از آن مصنفات حذر ندارد \*

The author adds that after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkîrah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, *Oude Catalogue*, p. 142 the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Dîn Muhammad Kâshânî p. 4, and the last Mîr Muhammad Yûsuf bin Mîr Muhammad Ashraf, p. 249.

A very valuable and correct copy. Pages 160-222 written in small Nim Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nastâ'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS in Bilgrâm, appears on the title-page.

'Yad-i-Baydâ

J H Blochmann 1875

The book is chiefly in the handwriting of the author who lived at Bilgrâm.

(bought in Bilgrâm)

Ghulâm Alî Âzâd's handwriting is the small close handwriting towards the end of the book, from میر عبد اللہ. This I investigated in Bilgrâm itself. J H B."

A note by an anonymous author dated A H 1152 on the left side of the page runs thus

بدکرة السعرا مسمى بند صا ار بالاعاب سدد علام على اراد بلکرامی  
سلمه الله تعالى هنگامیکه بند برای عهد بلکرام رفته بودم منر سدد محمد  
طاب ثراه من دادد می سدد ۱۱۵۲ هجری ر اس دستا اکثر بخط  
م . اسب سلمه الله تعالى شاده \*

A third note on the same page by Khan Bahadur Maulavi Khudā Bakhsh Khan the donor of the library says that he bought the MS for thirty rupees in Calcutta at the sale of Blochmann's books

### No 692

fol 247 lines 13-15 size  $6\frac{1}{2} \times 4\frac{1}{4}$   $5 \times 3\frac{1}{4}$

گلدسته

## GULDASTAH

Taqi Auhadi as stated in No 685 made an abridgment of his *Urufat* and called it *Ka ba 1 Irfan*. At Jahangir's order he wrote an abridgment of *Ka ba 1 Irfan* and entitled it *Intikhab 1 Ka ba 1 Irfan* dividing it into three *Ruhs* called *دنانى*, *مدنى*, and *حنانى* devoted respectively to ancient poets the poets of the middle age and the modern poets. The present MS comprises selections from the *Intikhab 1 Ka ba 1 Irfan* made in A H 1150 = A D 1742 by Abd ul Wahhab (of Alamgir's time) son of Sayyid Mansur Khan and grand son (son's child) of Sayyid Dilawar Khan and grandson (daughter's child) of Gıyas ud Din Khan bin Jumlat ul Mulk Islam Khan Radawi Mashhadı *سدد بنبره سدد* *دلاور خان و نواسه عات الدین خان بن حمله الملک اسلام خان رضوی مسهدی \**

Beginning —

ر نه سدد من کعدۀ عربی انتکاب عربی العارن صلیف منر  
نعی الدس ~ می دوائی بلنای که نمو حکم نور الدس محمد  
جهانگیر بادشاه الیم \*

The notices in each *Rukn* are arranged in alphabetical order

*Rukn I*, fol 1<sup>b</sup>

*Rukn II*, fol 43<sup>a</sup> (without heading).

*Rukn III*, fol 74<sup>b</sup>

In several places folios have been misplaced, and the right order seems to be 1-105, 110-136 107, 106, 137-138, 109, 108, 139, 140-167, 169, 168 170 There is a gap after fol 170 The last poet mentioned (fol 171<sup>a</sup>), is Mirzâ Yûsuf K̲h̲ân Foll 172<sup>a</sup> 180<sup>b</sup>, contain a collection of 'Umar K̲h̲ayyâm's Rubâ'is, arranged, except the first one in alphabetical order

These Rubâ'is are preceded by a short biographical sketch of K̲h̲ayyâm

Foll 181<sup>a</sup> 247<sup>b</sup> contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs These headings, arranged in alphabetical order, are written in red ink Foll 181-203 come after foll 204-247

Written in ordinary Indian Ta'liq, within gold and coloured borders

Not dated, apparently 18th century

### No. 693.

fol 488, lines 24, size 12 x 7½ . 10 x 5½

رياض الشعراء

RIYÂD USH-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions

Author 'Alî Qulî Dâgîstânî, poetically called Wâlîh, وليلى  
داعستاني مدحى نواله

Beginning —

تذکرہ محفل حاضر قدس مآثر صاحبان آگاہ حمد ناطقہ کس کہ  
دلم مجموعہ مکاتبات را نکلہ کن ار فلم معنی طرار صورت نگار بر لوح  
تکوین با حسن نظامی جلوہ ظهور بخشوده \*

Wâlîh, in the preface, traces back his genealogy to Abbâs the uncle of the Prophet On the invasion of Hûlâkû K̲h̲ân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâgîstân, and settled there Their connection with the house of

Abbis had great influence over the Lazgis of that place who recognised them as their chiefs and gave them the title of *Shamkhal* *سمکال*. This *Shamkhal* dynasty to which our author belonged ruled the Lazgis for many years and gave eminent officers to royal courts. One of the forefathers of *Wahh* who was appointed *Begler begi* of Erivan by *Shah Sufi* and received the title of *Safi Quli Khan* left two sons *Fath Ali Khan* the *Wazir* of *Sultan Husayn* and *Mihr Ali Khan* of whose four children the last *Muhammad Ali Khan* the father of *Wahh* was appointed *Begler begi* of Erivan A.H. 1126 = A.D. 1714 and died according to *Azad* and the *Bihar Lib* Copy of *Piradush Shuara* fol. 343 in A.H. 1128 = A.D. 1715 but according to *Pieu* and others in A.H. 1129 = A.D. 1716.

*Fath Ali Khan* was deposed from the *Wazirate* in A.H. 1133 = A.D. 1720 and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible Afghan invasion of Persia under *Mahmud Khan* in A.H. 1134 = A.D. 1721 and the author's relatives remained distracted and helpless under the sway of the Afghan conquerors when in A.H. 1141 = A.D. 1729 *Wahh* who was born in *Isfahan* *Safar* A.H. 1121 = A.D. 1712 and after his father's death had returned to *Isfahan* attracted the attention of *Shah Tahmasp Safawi*. In his early days while *Wahh* was pursuing his studies in a *Madrasah* at *Isfahan* he fell in love with his cousin *Khadijeh Sultan*. She was betrothed to him but their union was prevented by the Afghan invasion and her forcible marriage to *Karimdad* the slave of *Mahmud Khan*. This exercised a very painful influence over *Wahh* and made the remainder of his life sad and unhappy. The romance forms the subject of a *Masnawi* entitled *Wahh wa Sultan* by *Mir Shams ud Din Fozir Abbasi Dihliwi*. The death of *Shah Tahmasp* (the author's patron) in A.H. 1144 = A.D. 1731 intensified the wretchedness of *Wahh's* life in *Isfahan*. He left for *India* and through the influence of *Panahan ud Daulah* and *Burhan ul Mulk Siadat Khan* obtained access to the *Dihli Court* and received from *Muhammad Shah* the command of four thousand and the post of second *Mir Tuzuk* and the title of *Zofar Jong*. In the time of *Alimad Shah* he received the command of six thousand and the title of *Khan Zaman Bahadur*. In the reign of *Alamgir II* he was sent from *Awadh* to *Shahjahanabad* to supervise the work of *Safdar Jang's* son *Shujah ud Daulah* and through *Imad ul Mulk's* recommendation received the command of seven thousand. *Wahh* died in *Dihli* A.H. 1170 = A.D. 1756. The eponogram for his death composed by *Shah Abd ul Hakim* is thus versified by *Azad* —

طغر حدنگ . امیر گمرسنج معدی      بحکم ورا از حنان کرد رحله  
 طله کرد دل سال تاریخ مودس      کرد گف بدوسه ، واله برحمه

The words ت برهت are equal to 1170 The chronogram is quoted at the end of the present copy

Wâlih himself has given a detailed account of his life at the end of the present work (foll 473-488), but it is more fully dealt with in the *Khizânah-ı Âmirah*, pp 446-450, by his friend and biographer the celebrated Âzâd who repeatedly met Wâlih in India, and received a copy of the present work just at the time of writing the *Khizânah-ı Âmirah*

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwâns*, besides numerous historical and biographical works relating to his subject In selecting poems, he has mostly chosen *Qasâ'id* *Gazals* *Qit'ahs*, and other kinds of verse, omitting *Masnawîs* which, he says, if selected "would have swelled the size of the volume to twenty thousand couplets" He wrote the work in India, A H 1161 = A D 1748, which date he gives in the following chronogram at the end —

این تذکره چون طرف برای دل شد  
 تاریخش را دل از حرد سایل شد  
 گفتار ریاض السعرا رفه ، حران  
 در وی حوسار سروده داخل شد

The biographical notices, which are said to amount to 2 500 in number, are arranged alphabetically In the *Khâtimah* the author gives specimens of his own compositions, both Persian and Turkish

See Rieu, 1, p 371, Sprenger, *Oude Catalogue* p 132 Bland, *Journal of the Royal Asiatic Society* vol 1, pp 143-147

Written in a small *Nîm Shikastah* hand within coloured ruled borders A full tabulated index is given at the beginning

Not dated, apparently, first half of the 19th century

Scribe گلش علی

No 694

foli 227 lines 15 size  $9\frac{1}{4} \times 5 \quad 6 \times 3$ 

تذکرہ حسنی

## TADKIRAH-I-HUSAYNĪ

Notices relating mostly to poets but partly to saints and princes of ancient and modern times with specimens from their writings

Author Husayy Dust ibn Sayyid Abu Talib Sanbhalī حسنی دوست ابن سید ابو طالب

Beginning —

حمد و ستایش و ستایش محراب اسرار حدیث صانعی از سران

الحج \*

In a short preface the author tells us that he came to Dihli from his native place Sanbhal and devoted his time to the study of literature especially the poetical works of eminent authors and thus became well skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end the work is dedicated to Shah Sharaf ud Din Mahmud. It ends with a versified chronogram expressing A H 1163 = A D 1749 as the date of composition —

این نامه حواریت رب انعام درج سدس حسنه انعام

The names are arranged in alphabetical order

A copy of the work but with a different beginning is noticed in Pieu i p 372. See also Sprenger Oude Catalogue p 134. The work has been lithographed in the Nawal Kishore Press Lucknow A H 1292 = A D 1875

Written in fair Nasta'liq within coloured ruled borders

Not dated latter half of the 19th century

Scribe رانوالحسن الحسینی

No. 695.

foll 280, lines 21, size  $10\frac{3}{4} \times 7\frac{1}{2}$ ,  $8\frac{1}{4} \times 5$ .

مجمع المعانی

## MAJMA'-UN-NAFÂ'IS.

The famous *Tadkriah* of Persian poets by Sirâj-ud-Dîn 'Alî Khân Âîzû (*d* ۱۱۱۱۱۱۱۱ = A D 1755), سراج الدین علی خان آیزو, in two volumes

Vol I

Beginning —

حمد و ثناء که زبان قلم و قلم زبان را به تحریر و تعزیر کلمات و صفا

الح \*

The author, who has already been mentioned (No 399) gives an account of his life on fol 43<sup>n</sup> of the present work

He says, in the preface, that in compiling this work he made extracts from one hundred Dîwâns of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkriahs* as Taqî Auhadî, Nasrâbâdî Kalîmât-ush-Shu'arâ, Tuhfah-ı-Sâmî, etc

He states that he received assistance from only one man, namely Shaykh Mubârak Muhyi-ud-Dîn شیخ مبارک محی الدین

The date of completion of the work, given in the preface, is A H 1164 = A D 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices begins with the saint Abâzazîd Bistâmî, and ends with Muhammad Mâh Sadâqat, breaking off thus —

گوشه گدیری مصلحت با قلم و قلم دیده ام - لیلی تر .

## No 696

fol 281-552 (272) lines and size same as above

## Vol II

Continuation of the preceding copy beginning with the words  
(Sic) سرمد نصد نار نعود می نالد

This part of the work containing 897 notices begins with Mullā Ḥabīb Ḥabībī ملا صبايى and ends with Muhammad Ashraf Yakti محمد اسرف يكتى. It concludes with a *Khatimah* fol 46 containing short extracts from those poets particulars of whom the author was unable to get.

For other copies see Sprenger Oude Catalogue p 132 Ethn Bodl Lib Catalogue No 380 Ethn Ind Office Lib Catalogue No 680

Both the volumes are written in ordinary Nasta'liq by Ahn Ullah احسن الله

Dated 9th Safar A H 1179

A full index is placed at the beginning of each volume

The signature of H Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875

## No 697

fol 111 lines 23-24 size  $10 \times 6\frac{1}{2}$   $9 \times 4\frac{1}{2}$

سر آراد

## SARW-I-ÂZÂD

The second volume of Azad's great biographical work (Ma'asir ul Kiram) containing notices of the learned men and poets of Bilgram and other parts of India who lived after A H 1000 = A D 1591 with the special title of Sarw-i Azad

Beginning —

سرمانه حمد نادر مدعى كه ا اح معالى را تا فوالب العاط امسكه الح \*

In the preface the author says that after completing the Yad-i Bayda (see No 691) he resolved upon writing a work on the learned men of Bilgram. He then wrote a work dividing it into two



volumes, the first of which he styled مآثر الکرام, and the second سرو آزاد

This volume, like the first, consists of two *Fasls* —

I Biographies of Persian poets who were born in India or came to it from other countries, fol 2<sup>a</sup> Notices of learned men and poets of Bilgrâm fol 72<sup>a</sup>

II Notices of *Rekhtah* poets fol 102<sup>i</sup>

The author mentions himself on fol 84<sup>h</sup>

The work ends with some Hindûstânî *Dohâs* which according to Ethe, India Office Lib Catalogue No 683 are extracts from Mir Gulâm Nabî's Hindûstânî treatise انک درسی composed in A H 1154 = A D 1741

The present volume like the first was completed in A H 1166 = A D 1753 for which the author gives the following chronogram on fol 2<sup>a</sup>

دستاد آزاد سرو ستر تارة

Compare, on this work Sprenger, Oude Catalogue, p 143 and Bland, iv, p 151

Written in ugly Indian Ta'liq

Not dated, apparently 19th century

An index of the lives, written in a later hand is attached at the end of the copy

No 698.

foil 217, lines 21 size 12 $\frac{1}{4}$  × 9 $\frac{1}{4}$ , 9 $\frac{1}{4}$  × 6 $\frac{1}{2}$ .

باع معاني

BÂG-I-MA'ÂNÎ.

A biographical dictionary of Persian poets arranged in alphabetical order

Author Naqsh 'Alî نقس علی

Beginning

فاتحه و فتح کلام خدا نام خدا آمده نام خدا

سپاس بی فداى بهار آفریدی را سرا س که عنادل ناطقه الح \*

The author's name is distinctly given on fol 2<sup>a</sup> as نقس علی. He says that, after finishing the five *Chamans* of the Tadkirah-i Bâg-i

Ma am he took up the portion containing the sixth and seventh *Chamans* and the *khatimali* —

اما بعد منگود مؤلف اس ازان سگ اسدلی نسی و ولی نفس علی  
عفی الله عنه من حرام الحقی و الحلی که حوس ار اراسن دنج حوس  
ندکره نام معانی نانداری سحاب الطاب و سر حسمه اطاف الہی شادابی  
حاطر حاصل سد حاننا معمار سدکف کلکم بر شاحسار گلہابی حوس شسم  
ر ہعتم و حانمہ ہرار اسب (Sic)

Sprenger Oudo Catalogue p 152 who wrongly holds that the author of the work may be Ali Ibrahim Khan says that the work apparently consists of three or four large folio volumes of which he had seen only the second Our copy comprises a portion of the third volume

It is arranged in alphabetical order and contains short biographical notices of poets from the ninth century down to the author's time but mostly poets who came to or lived in India

There are numerous additions on the margins written by the author himself the handwriting being identical with the text This shows that it is an autograph copy

As for the date of composition Dr Sprenger is most probably correct in holding that the title of the work نام معانی the numerical value of which is 1174 forms a chronogram In support of this may be mentioned that the author while noticing the life of عطاء اللہ حال (fol 37) mentions A H 1174 = A D 1760 as the current year و در اس اوقات کہ ہرار و کمد و ہعنا و حبار محروس الح and he gives it again in fol 176<sup>b</sup> But it is evident that the work received later attention from the author himself There are the marginal additions and in several places in the text a date mentioned as the current year has been changed to a later one For instance on fol 36<sup>b</sup> the date of the author's meeting with سعد نور الدین حال has been corrected and changed to A H 1190 = A D 1776 and again on fol 126<sup>b</sup> the original date mentioned as the current year has been changed to A H 1196 = A D 1782 In noticing the life of Azad the author says that he (Azad) was then engaged in writing the سرو آزاد which as we know was completed in A H 1166 = A D 1752 In the same place on the margin the author adds in his own handwriting that he received a copy of Azad's حرات عامرہ (completed in A H 1176 or 1177 = A D 1762 or 1763) —

تذکرهٔ سوم که از تالیفاتش بنظر عاصی مواء ، رسیده نام آن حریده  
( حرانه ) عامره ساده لیکن مختصره - ، و بطریق تاریخ حالات نواب نظام  
الملک و اولادش نوشته \*

The present copy begins with امیر امین الدین , and breaks off after  
the account of تهماسب ، ظریه ، محمد ظریه ، the last name under the letter

ط The catchwords of the last folio are حروف العین المسمیة

Written in a hasty Ta'liq

Not dated , 18th century

No. 699.

fol 262 , lines 17 , size  $11\frac{1}{2} \times 7$  ,  $9 \times 5$

سفینهٔ شریعت

### SAFÎNAH-I 'ISHRA'Î.

A biographical dictionary of ancient and modern Persian poets,  
with extracts from their works

Author Durgâ Dâs درگا داس (sec fol 52<sup>a</sup>)

Beginning —

حمد دالمی که رباعی عناصر را ترکیب . بدست ساخته الح \*

The notices are arranged in alphabetical order The first poet  
mentioned is اسدی طوسی The MS breaks off in the middle of the  
letter حاجی فریدون سابق تهماسب with the life of اس

The date of composition, A H 1175 = A D 1761 , is expressed by  
the title of the work

The copy, a quite modern one is not free from clerical mistakes

Written in ordinary Ta'liq

Not dated , 19th century

No 700

fol 349 lines 17 size  $9\frac{1}{4} \times 6\frac{1}{2} \times 3\frac{1}{4}$ 

حزائن عامره

## KHIZÂNÂH-I-ÂMIRAH

Notices of ancient and modern poets and of some leading Indian Amirs who were contemporary with the author

Author Mir Gulam Ali Azad سرکلام علی آزاد

Beginning —

سرکلام را حمد و حمد صانعی که اسناد را نگوشت گرانمایه و طبعه و احب

الحج \*

This is the most popular of all the *tadkīrah*s of the author. In the preface he tells us that he wrote it at the desire of his brother's son Mir Awlad Muhammad who requested him to compile a *tadkīrah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rieu i p 373. The date of composition given on fol 2<sup>b</sup> is A H 1176 = A D 1762.

The notices of poets 135 in all are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars see Sprenger Oude Catalogue p 143 Bland Journal of the Royal Asiatic Soc ix pp 40-43 Elliot Hist of India viii p 188 Ethe Bodl Lib Catalogue No 381 where a full list of all the biographies is given Ethe India Office Lib Catalogue Nos 685-690. The work has been lithographed in Cawnpur A D 1900.

Written in legible Nasta'liq

Not dated apparently 19th century

No. 701.

foll 286 . lines 23 , size  $11\frac{1}{2} \times 6\frac{1}{4}$  ,  $8\frac{3}{4} \times 4\frac{1}{2}$ 

گل رعنا

## GUL-I-RA'NÂ.

A biographical dictionary of the Persian poets of India arranged in alphabetical order

Author Lachhmî Narâyan, with the poetical *nom de plume* Shafiq of Aurangâbâd

لحہمی نراین متخلص بہ شعری اورنگ آبادی \*

Beginning —

یارب معذول سار اندامی مرا در حوس سخندان بلند کن حالی مرا  
چون بوفلمون کہ ردگد فایم دارد ایمن ر حران کن گل رعنا مرا

The author, who has been mentioned under No 543, says in the preface that he divided the work into two parts, called *Nasl*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindû poets. He commenced the work in A H 1181 = A D 1767, expressed by the words رعنا گلی شگفت in the following versified chronogram —

دوک ، فلم آلامی بہ ر سخندوران از نوم مسلمان و فریق ہندو سہ  
تاریخ این صفاہ رنگین سحر گوی از باغ طبع سرورہ رعنا گلی شگفہ

According to the following chronogram at the end, the author completed the work in A H 1182 = A D 1768 —

این کتاب مدافہ شعرا ، کہ اسلوب تارہ شد مرموم  
ار پی حتم این صفاہ شعری گف تاریخ نامہ مختوم

He shows high respect for Âzâd Bilgrâmî, whom he calls his *Pîr*, and to whom he devotes the first notice, occupying foll 2<sup>b</sup>—13<sup>b</sup>. He enumerates the following works as those he consulted —

- 1 مراۃ الحیال تالیہ ، سیر حان لودی
- 2 کلمات الشعرا تالیہ ، مرحوس دہلوی
- 3 ہیشہ بہار تالیہ ، احلاص دہلوی

- 4 حاب السعرا ناليف محمد على خان كستوى  
 5 رباعى السعرا ناليف والد ذاعسفانى  
 6 صل ناليف ار نذكره ناليف حوسكو  
 7 مجمع النعاس ناليف سراج الدس على خان آرزو اكتر آناى  
 8 د نصا و سرور آزاد و حرانته علمرة عرسه نذكره ناليف حصوب اراد بلگرامى  
 9 ل نظير ناليف مير عند الوهاب دولاب دى  
 10 مردم دده ناليف ساء عند الحكيم حاكم لافورى

A copy of extracts from the first part of the work is noticed in Rieu III p 977

The work is noticed by Bland J R A S vol ix p 173

The second *Fasl* (fol 261) which is of special interest treat of the following Hindu poets (the names written in bad red ink are in most places indistinct or illegible but an attempt has been made to read them) —

Ajal or Aghal Das of Jabanabad belonged to the Khatri tribe and led the life of a devotee generally in the company of *Darwishes* fol 261<sup>b</sup>

Ikhlas Jahanabadi with his original name Kishan Chand the son of Ajal Das and a pupil of Mirza Abd ul Gani Beg Qubul of Kashmir and author of the *Tadkirah* entitled *شمسه نزار* (compiled A H 1136 = A D 1723) fol 261<sup>b</sup>

Anandagi of Bindraban versifier of the Hindi work *نعاكوب* fol 261<sup>b</sup>

Ulfat a Kayath of Azimabad with his name Lala Ufakar Chand adopted the *takhallus* Gurbat but subsequently changed it to Ulfat His poems were revised by Mir Muhammad Alim Tahqiq Samarqandi a man skilled in music and archery son of Badi ud Din Samarqandi better known as Mir Matin and pupil of Mirza Musawi Fitrat fol 262

Barhaman with his full name Rai Chandrar Bhan Lahauri son of Dharam Das a cleric and pupil of Mulla Abd ul Hakim Siyali Koti author of *انساء برعش* and *حار حسن* (a letter to him by Munir Lahauri is quoted) fol 262\*

Barhaman with his name Lala Jagat Rai of Lahore versed in Arabic and Persian stated to be residing in the mosque of Lanhan in A H 1091 (evidently a mistake for A H 1181 = A D 1,67) fol 264<sup>b</sup>

Bitrakulluf with his name Lala Sadanand the uncle of Lala Khashu the *Tadkirah* writer originally from Lakhnau in Saha

ranpûr, and in service under Zîb Bânû Begam, the wife of Prince Muhammad A'zam Shâh, author of a small *Dîwân*, entrusted at the time of his death to Shafîq fol 264<sup>b</sup>

Bigam a Khatri, with his name Bhûpat Râi, the descendant of Panjâbî *Qânûngûs*, fell in love with a Hindû boy named Narâyan Chând, renounced the world and became a disciple of Narâyan Bairâgî, author of *چند داستان* and stories of the Indian devotees in Masnawîs ( *وہمیں فقراء عہد در مثنویات نام کردہ* ), particularly that of Bâm Deo (he was alive in the time of Sultân Fîrûz Shâh), his Kulliyât consists of fifteen thousand verses (died, according to Khwushgû, in A H 1132 = A D 1719) fol 265<sup>a</sup>

Bâniyah, the *takhallus* of Bhûpat Râi Bâniyah i.e. gioccr, of Kangûh, in Sahâianpûr, who died in A H 1139 = A D 1726, fol 265<sup>b</sup>

Bahâr, whose name was Râi Uday Bhân Dihlawî, a pupil of Kishan Chând Ikhlâs, fol 265<sup>b</sup>

Bîdâr, with his name Gulâb Râi a Khatri of Naushahrah in the Panjâb, fol 265<sup>b</sup>

Bîdâr, the *takhallus* of Basâwan Râi of 'Azîmâbâd and Shâh-jahânâbâd, a pupil of Mazhar Jân Jânân, fol 266<sup>a</sup>

Tausanî, *takhallus* of Râi Manûhar, son of Launkaran ( *لورکرن* ), the Râjah of Sânbhar in Akbar's time, known at first according to Badâ'ûnî, as Muhammad Manûhar, afterwards given the title of Mirzâ Manûhar, the first Hindû poet whose name became known in Persia, and the only one whose verses were entered by Sâ'ib in his *Bayâd*, also mentioned in Taqî Auhadî's *Tadhkirah*, the eponymous author of Akbar's Manûhar Nagar in Sânbhar, fol 266<sup>a</sup>

Tâzah, of Dihlî, with his name Lâlji a pupil of Mîr Muhammad Afdal Sâbit Ilâhâbâdî, fol 267<sup>a</sup>

Tamîz, with his name Srî Gûpâl according to Khwushgû a Barhaman of the Sûraj tribe, well versed in Hindî, and the author of a Masnawî in praise of Mathrâ, a pupil of Mirzâ Bîdil, fol 267<sup>a</sup>

Hayâ, with his name Lâlâ Sheo Râm Dâs, of Akbarâbâd the second son of Râi Bhaktî Mal, who served under Asad Khân, Wazîr of Aungzîb a pupil of Mirzâ Bîdil, and author of a prose work entitled *گلست سار ارم* in praise of Mathrâ, in the style of the Chahâi 'Unsur of Mirzâ Bîdil, fol 267<sup>a</sup>

Huzulî, *takhallus* of Gûr Balhshî [the account here is taken from Khwushgû, No 690], fol 268<sup>b</sup>

Khwushgû, originally called Bindrâban, a Hindû of the Bais tribe of Mathrâ, a pupil of Sirâj ud-Dîn 'Alî Khân Ârzû and author

of a *Tadhkirah* dedicated to Umdat ul Mulk Amir Khan *takhallus* Anjam died in Azimabad A H 1170 = A D 1756 fol 269<sup>a</sup>

Khakistur with his name Lala Sarbsukh Rai a Kayath and brother of Rajah Ram Narayan Mauzun fol 271<sup>a</sup>

Dahir *takhallus* of Lala Daulat Rai Burhanpuri the brother of Lala Khwushh ul Chand Farhat author of a detailed account of the family of Nawab Asaf Jah of Haydarabad and his Amirs and a resident there at the time of the writing of this work and a friend of the author fol 271<sup>a</sup>

Danish with his name Lala Subha Ram Lal hnawi a contemporary of the author was in the service of Rajah Shitah Rai Narim of Azimabad as *Pishkar* of the Parganah Danwar the elder brother of Khim Ram *takhallus* Binishi then *Munshi* to Mir Nur ul Hasin Khan Bilgrami fol 271

Diwanah *takhallus* of Lala Sarhsukh Rai fol 271<sup>b</sup>

Dihin with his name Pup Narayan uterine brother of the author and born on Monday 24 Jumada I A H 1162 = A D 1748 the holder of a post under the title of Dul Chand in the court of Amir ul Mamluk Asaf ul Daulah his poems were corrected by Azad and Khan Sahib Daka fol 271<sup>b</sup>

Sabqat of Lakhnau with his name Sukhraj the descendant of persons holding high poste under Umdat ul Mulk Asad Khan the Wazir of Aurangzib well versed in all branches of literature and pupil of Mirza Bidil For some time he held the post of *Mir Saman* and then that of Diwan under Asad Ullah Khan popularly called Nawwab Auliya the cousin of Quth ul Mulk the Wazir of Muham mad Farrukh Sivar He accompanied the army of the Amir ul Umara Sayyid Husayn Ali Khan brother of Quth ul Mulk to the Deccan campaigns and rendered good service He wrote a versified account of the victory of the Amir ul Umara over Daud Khan Afgan in the style of the Shah Namah, consisting of about seven hundred verses In Sha ban A H 1198 = A D 1225 the sad news reached Dihli that he had died in a battle against Rajah Gir dhar fol 271<sup>c</sup>

Shahid with his name Balmalund a native of Manil pur in Lahore and nephew of Paj Alim Chand the Diwan of Nawwab Shuja ud Daulah Nazim of Bengal fol 273

Shafiq with his full name Lachhmi Narayan the author of the present work fol 273<sup>b</sup>

Ishrat with his name حکمی (probably حکیم Jay Kishan) a Barhaman of Kashmir was in the service of Nawwah Najm ud



ianpûr, and in service under Zib Bânû Begam, the wife of Prince Muhammad A'zam Shâh, author of a small *Dîwân*, entrusted at the time of his death to Shafiq fol 264<sup>b</sup>

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Ishrat with his name حسیس (probably جیس - Jav Hashan) a Barhaman of Kashmir was in the service of Nawwab Najm ud

Daulah Amîr Khân, *takhallus* Anjâm, and Nawwâb Mu'tamin-ud-Daulah Ishâq Khân, Yahyâ Khân, the Dîwân, of Muhammad Shâh's time, made him the *Qânûngû* of Kashmîr, author of the Masnawî Râm Sitâ, which Shafiq considers better than that of Masîhâ Pânîpatî, fol 277<sup>a</sup>

‘Âshiq, with his name Sheo Râm, of the Panjâb, highly spoken of by Shaykh Nûr-ul-‘Ayn Wâqif of Batâlah in one of his letters to Âzâd, died in A H 1179 = A D 1765, fol 277<sup>a</sup>

Farhat, with his name Lâlâ Khawushhâf Chhand Burhânpûrî, the uncle of Lâlâ Daulat Râi Dabîr, died in Burhânpûr, A H 1147 = A D 1734, fol 277<sup>b</sup>

Farhat, *takhallus* of Lâlâ Dhan Râj Burhânpûrî, a Kâyath of the Saksînah tribe, who laboured under a chronic disease, which led someone to point out that the words دائم المرض (chronic) give the *Târîkh* of his birth, expressing the year A H 1126 = A D. 1714, fol 277<sup>b</sup>

Qudrat, with his name Lâlâ Mushtâq Râi a Khatrî Hindû, born on the day on which Mirzâ Bîdil died, i e 4 Safar, A H 1033 = A D 1623 In his early age he came to Shâhjahânâbâd, and at the date of this work was living in Bareilly, had a taste for Masnawî poems and versified the Mahâbhârat, wrote Gazals in addition consisting of thirty thousand verses, and Qasîdahs of ten thousand, fol 277<sup>b</sup>

Lâlah, *takhallus* of Sarûnjî (سروجنی), born in Sarûnj, Mâlwah, and brought up in Burhânpûr, a friend of the author, in service under Nawwâb Âsaf Jâh II; fol 277<sup>b</sup>

Mukhlis *takhallus* of Râi Anand Râm, the son of Râjah Hardî Râm of Lahore, lived in Shâhjahânâbâd, and was the Wakîl of the courts of Nawwâb I‘timâd-ud-Daulah Qamar-ud-Dîn Khân (Wazîr of Muhammad Shâh) and Sayf-ud-Daulah ‘Abd-us-Samad Khân (Nâzim of Lahore and Multân), received the title of Râi Râyân, was a pupil of Mirzâ Bîdil, and later of Ârzû, was the most eminent of all the Hindû poets, and died in A H 1164 = A D 1750, his Dîwân consists of ten thousand verses, also wrote a story in prose and a preface to a Muraqqa‘, fol 278<sup>a</sup>

Mukhlis, with his name Anbâ‘î Dâs, a native of Lahore, fol 280<sup>a</sup>

Mauzûn, *takhallus* of Râjah Râm Narâyan, the Sûbahdâi of ‘Azîmâbâd from the time of Nawwâb Mahâbat Jang to the time of Qâsim ‘Alî Khân In A H 1172 = A D 1758, when the prince ‘Alî Gauhar advanced on ‘Azîmâbâd, Mauzûn rebelled, and joined Sâdiq ‘Alî Khân alias Mîran (son of Ja‘far ‘Alî Khân, Shujâ‘-ul-Mulk, the Nâzim of Bengal) in his battles with the prince In

A H 1174 = A D 1760 when Nawwah Alijah Qasim Ali Khan son in law of Shuja ul Mulk became Nazim of Bengal he dismissed Mauzun from the Suhadari and arrested him Towards the end of Rabi II A H 1177 = A D 1763 when Qasim Ali Khan was defeated by the English he took Mauzun from the fort of Monghyr where he was imprisoned and drowned him in the Ganges fol 280<sup>b</sup>

Mauzun *takhallus* of Rajah Madan Singh Jahanahadi whose original home was Jakuli in Itawa (جکولی) His ancestors had settled in Shahjahanabad His father Jagat Singh was at first Munshi and afterwards Diwan of Nawwab Gazi ud Din Khan Firuz Jang and received the *mansab* of 3000 in the time of Nawwab Asaf Jah Mauzun attached himself to Asaf Jah He was dismissed in the time of Nawwah Nizam ud Daulah Nasir Jang Shahid but was reappointed under Amir ul Mamalik After his father's death Mauzun received the *mansab* of 2000 and the title of Pajahi from Amir ul Mamalik and in the time of Asaf Jah II was raised to the *mansab* of 3000 He died at the age of forty nine on 5 Shawwal A H 1179 = A D 1765 of a wound which he received in the battle with the English at Meehilli Bandar His compositions consist of Gazals Qasidahs Ruha'is and short Masnawie but the author says his work needs revision fol 281<sup>b</sup>

Mashrah Al barahadi of Ruyput tribe His name was Bhauri Singh but he changed it to Ram Singh He was a pupil of Muhammad Muqim Azad Kashmiri and adopted both the *takhallus* Mashrah and Mashrahi He spent some time in Murshidabad and at the time of writing this book he was serving with Mirza Haydar Peg under Nawwab Shuja ud Daulah Nishapuri fol 283

Munshi *takhallus* of Lala Path Chaud Burhinpuri a Kayath and author of poems in imitation of Shaukat Bukhari visited by the author in the house of Azad fol 283<sup>a</sup>

Nudrat with his name Lala Hakim Chand Thamisari [the account is taken from Khwushgū which see] fol 283<sup>b</sup>

Wali a Hindu a Munshi under Dara Shikuh learned the technicalities of Sufism from Mullā Shah Badakhshi and accordingly chose the *takhallus* Wali fol 284

Warastali called Siyalkoti Val after the name of his birth place Siyalkot author of *مصابیح السرا* (A H 1180 = A D 1766 for which year the title forms a chronogram) and of a treatise entitled *حوادث ساری* and a *Tadhkirah* settled finally at Derah Gazi Khan near Multan and died there in A H 1180 = A D 1766 fol 284<sup>a</sup>

Hindu with his name Mathra Das a resident of Bengal during Shah Jahan's time imprisoned by Khan Zaman Governor of

Bengal, whereupon he sent a Gazal to Hakîm Ruknâ Masîh Kâshî, fol 285<sup>b</sup>

Hunar, with his name Gyân Râi, of a family belonging to Shâhjahânâbâd, but born in Daulatâbâd, A H 1128 = A D 1715 His grandfather was the Diwân of Nawwâb Qilîj Khân Bahâdur, the brother-in-law of Bahâdur Shâh His father, at first a chronicler under the Nawwâb was appointed Munshî to Sayyid 'Âlam 'Alî Khân the brother's son of Amîr-ul-Umarâ Husayn 'Alî Khân and later on received the post of *Huzûr Nawîsî* <sup>مور نویسی</sup> under Âsaf Jah which rendered him so much to be envied that he was poisoned in A H 1142 = A D 1729 Hunar was appointed in his father's place eight months later and continued to enjoy the favour of Âsaf Jah, to whom he addressed several panegyric poems After his patron's death he served under Nawwâb Nizâm-ud-Daulah Shâhid, and resigned his service in the time of Amîr-ul-Mamâlik Âsaf-ud-Daulah, and at the time of writing this book was living in Aurangâbâd His poems were corrected by Âzâd The author added, after the completion of this work, that Hunar died in Aurangâbâd on the 9th of Ramadân, A H 1190 = A D 1770, fol 285<sup>b</sup>

Written in ordinary Indian Ta'liq with rubrics A subscription at the end says that one Subhân Ahmad had the copy transcribed by the scribes <sup>میر کریمعلی - میر سادر علی - میر اقبال علی - میر افتخار علی</sup> <sup>لالہ شوگی لعل کایتہ سکینه and میر علی - میر علام - یدر</sup>

Dated 5 Jumâdâ II, 1204 Fasli year

### No. 702.

fol 331, lines 19, size  $12\frac{1}{4} \times 7\frac{3}{4}$ ,  $9\frac{1}{4} \times 5\frac{3}{4}$

آشکده

### 'Â'î'ASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Hâjî Lutf 'Alî Beg Isfahânî bin Âqâ Khân, poetically surnamed Âdur

\* حاحی لطیف ، علی ندگ . اصعبانی المتخلص بآدر بن آفا جان

This copy begins with the following Bait-i-Sukh

در طوبی ، حرم دیدم دی معشوقه مدله ،  
این حله ناین نوی آتسکده نایسنی

The author who has been mentioned under No 400 was born in Isfahan A H 1134 = A D 1721. He commenced the work about A H 1174 = A D 1760. The last date found in this copy (fol 284<sup>a</sup>) is A H 1187 = A D 1773 when عذری noticed among the poets contemporary with the author is stated to have died. According to a copy in the British Museum Add 16 727 the latest date which records the death of Faribi is A H 1193 = A D 1779. That poet is not mentioned in our copy. According to Ethé Bodl Lib Catalogue No 384 the author was still alive in A H 1199 = A D 1785. The author of the Shām-i-Anjuman p 65 says that Adur died towards the close of the twelfth century Hijrah.

The Atashkadah or the Fire temple consists of two محمور or Censers subdivided into سعله flame آهنگر fire tongue سرز sparks شمع shine and نور rays.

The notices are arranged under the town or provinces to which the poets belonged and in alphabetical order. A detailed account of the work is given in the J R A S vol vi pp 345-392 and there is an additional notice in vol ix p 61 by N Bland who also edited the chapter in Atashkadah on the royal and princely poets (London 1844). Comp Ethé Bodl Lib Catal Nos 384-386 where a complete list of all the biographies is given. See also Rien p 375 W Pertsch Berlin Cat p 624 Sprenger p 161 Ethé, India Office Lib Catal Nos 693-694. The work has been lithographed Calcutta A H 1249 and Bombay A H 1277.

Written in fair Nasta'liq

The colophon says that the MS was written for Captain Store (استور). Dated 20th October 1823

Scribe کاتب سنگھ کشری

No 703

fol 182 lines 11 size 8<sup>1</sup> × 4<sup>1</sup> 5<sup>1</sup> × 3

انس الاحبا

ANIS-UL-AHIBBÂ

Biographical notices of Mirza Muhammad Fakhir Ma'ini and his pupils

Author Mohan Lal Anis مؤمن لعل انس

## Beginning

سنایس بسعد و ندایس لا تعد سخن آوریدی را که بدیده کا و نون  
چندیں رمزمه کونا کون بر آورده آلی \*

The poet Makîn, whose life forms the main theme of the work, has been noticed under No 430

The author, Anîs, a pupil of Makîn, describes himself on fol 142<sup>b</sup> as a Hindû Kāvath, and son of Râi Tûlâ Râm, Qânûngû of Paiganali Gopâmau, Sarkâr Khayyâbâd. He tells us that, after writing a *Dîwân*, he was thinking of collecting poems of Makîn's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A. H. 1215 = A. D. 1800), Dîwân of Sarfarâz-ud-Daulah Mirzâ Hasan Ridâ Khân, the Nâ'ib of Âsaf-ud-Daulah. He was requested by the Râjah to write a *Tadknah* after the model of 'Alî Hazîn. Hence the present composition. It was completed in A. H. 1197 = A. D. 1782, for which the author gives the following chronogram on fol 181<sup>b</sup> —

این نسخه که رشک ناع بی سعی حاس  
چون « اح « اندس ار کل شعر بدس  
س الس ر چمن ط رار داس حس تم  
فی الہ و رنگ م این بود ناع اد س

## Contents —

*Iftitâh*—Notice on Mirzâ 'Azîmâi Iksîr, master of Fâkhîr Makîn, fol 7<sup>a</sup>

*Fath-ul-Bâb*—Notice on Fâkhîr Makîn, fol 10<sup>b</sup>

*Fasl*—Notices on thirty-one Muslim disciples of Makîn, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhallus* Âftâb, fol 28<sup>b</sup>

*Fâsilah*—Notices on six Hindû disciples of Makîn, beginning with رای سکه دیوانه, fol 114<sup>b</sup>

*Ikhtitâm*—Notices on five Muslim pupils of Makîn beginning with Khwâjâ Muhammad Hasan, fol 160<sup>b</sup> (In the index, given at the beginning of the copy, only three names are given)

*Husn-i-Khâtimah*—Notices on six Hindû disciples of Makîn, beginning with Khwushhâl Chând 'Irfân, fol 167<sup>b</sup>

The contents of the work have been described by Sprenger, *Oude Catalogue*, p 161. See also Rieu, 1, p 376.

Written in careless Nasta'iq

Not dated latter half of the 19th century

The following note is found on the title page —

تذکرہ انیس

or

Anis ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Anis

a rare book

(Sd) J H Blohmann

noticed by Sprenger

The MS is worn even in some places

No 704

foli 252 lines 21 size  $13\frac{1}{2} \times 8\frac{3}{4}$   $9\frac{3}{4} \times 6$

حلاصۃ الکلام

## KHULĀSAT-UL-KALĀM

A very valuable and rare Persian *Tadhkirah* consisting of selections from Masnawis with biographical notices of the poets in two volumes

Author Nawwab Amin ud Daulah Aziz ul Mulk Ali Ibrahim Khan Bahadur Nisr Jang with the *takhallus* Khirul

نواب امین الدولہ عزیر الملک علی ابراہیم خان بہادر ناصر جنگ

المتخلص بہ خلد \*

Beginning —

بسم اللہ ما قصر فیماں دودہ بدلیں اچہ نا کہ زبان و بدلیں

منکم ہی زبان توانم کسود الم \*

The author a native of Patna was the chief magistrate of Banaras during the Governorship general of Warren Hastings and died according to the following chronogram by Jurat in A H 1208 = A D 1793 لکھنا کے مطلع دران عدالت See Sprenger Oude Catalogue p 180 where the date is wrongly given as A H 1008 = A D 159 He is the author of several other works viz Gulzar-i Ibrahim (see No 707) Suhuf-i Ibrahim (see No 708) and a history of the Mahratta wars from A H 1171 to 1191 = A D 1757-1777 (see Rieu i p 328)



The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A H 1173-1221 = A D 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A H 1198 = A D 1783, under the Wazîrate of Âsaf-ud-Daulah and the Governoiship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl Lib Catalogue, No 390. See also Bland, vol 12, pp 158-160.

The biographical notices are arranged in alphabetical order. This copy endorsed as vol 1 comprises the letters from ا to ح. It begins with اسدی طوسی, and, breaking off in the middle of selections from the Shûin wa Khustau of Amîr Khusrâu, ends with the words تو حرس.

The poets dealt with in this volume are as follows —

(1) استاد السعرا حکم اسدی طوسی — The statement made in the Târîkh-i Fîrûsh-tah, and in other Tadhkirahs, that Asadî, at the request of Firdausî, completed the Shâh Nâmah by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the Gurshâsp Nâmah, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sultân Mas'ûd bin Mahmûd Gâzî, fol 3<sup>a</sup>.

(2) محمد ابراہیم دہلوی — His father Muhammad 'Alî, better known as Hâjî Bâbâ-i Badakhshânî, came to India from Turkistân and Khalîfah was born in Shâhjahânâbâd, Dilhî, A H 1087 = A D 1676. He became the disciple of Mîr Jalâl-ud-Dîn Husayn Badakhshânî, who was born in India, and was a Jama'dân under Fath Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'adat Khân Burhân-ul Mulk, Sûbahdân of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dilhî in A H 1160 = A D 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his Pîn, he added the seventh Daftar to the Masnavî, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth Daftar. He further added four more Daftars, that is to say five in all, to the six of the Masnavî. His book consists of six thousand verses, fol 14<sup>b</sup>.

(3) عیب خان آصفی بخلص — His name was Khwâjah Muhammad Tâhir, son of Zafar Khân Ahsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Hamîd

and others Towards the end of his life he went to Kashmīr and died there in A H 1077 = A D 1667 His *Kulliyat* consisting of Qasīdahs Qit'as and Gazals was seen by the author and contained seven hundred and ninety five verses of Masnawis fol 20<sup>a</sup>

(1) سمیع الدین اوحدی مرعی — He was a disciple of Shāykh Aḥmad ud Dīn Ḥarīmānī There are controversies regarding the date of his death According to Daulat Shāh he died in A H 760 = A D 1359 Arzu and Taqī Husaynī Dikrī fix his death in A H 697 = A D 1297 in the time of Gazan Khān The real truth is that he flourished in the reign of Argun Khān bin Abūqā Khān bin Hulāwī Khān and was still alive in the reign of Sultan Abū Saīd Bahadur Khān (d A H 736 = A D 1336) of whom he was a panegyrist He survived the Sultan and died in A H 738 = A D 1338 He composed the Masnawī *حام* consisting of about four thousand one hundred verses in A H 733 = A D 1333 This date of his death (A H 738) is given by Jamī Walih and the author of the *Nafais ul Ma'asir* The author had no copy of the poet's Masnawī *انس العاصی* at the time of writing but quotes six hundred and thirty six verses from his *حام* fol 21<sup>b</sup>

(2) اعلیٰ سناری — He flourished in the time of Shāh Ismā'īl Safawī and died in A H 942 = A D 1530 He wrote the Masnawī *سحر حلال* (in reply to the *مجمع البحرین* of Katībī) consisting of more than five hundred and twenty verses but the author only quote one hundred and ninety eight verses from it and gives extracts (fol 34<sup>b</sup>) from the Masnawī *سمع و نرواه* which originally consisted of one thou and one verses fol 31<sup>b</sup>

(3) میرا ابراهیم ادهم بخلص — Was the son of Mirzā Radī He came to India during the reign of Shāh Jahān who gave one of his adopted daughters to the poet in marriage He died in Dillī in the beginning of Aurangzib's reign fol 40<sup>b</sup>

(4) ملا محمد سعد اسرف بخلص — Was the son of Mulla Muhammad Salih Mirandārī the commentator of the *امریل کافی* He was a good calligrapher and painter and came to India in Alamgīr's time He was the daughter's son of Mulla Muhammad Taqī Majlī He wrote the Masnawī *قصا و قدر* in reply to Muhammad Qulī Salim's Masnawī of the same name He died in Monghyr Bihār on his way to Mecca in A H 1116 = A D 1704 in the beginning of Farrukh Siyar's reign [This date given in figures is evidently a mistake for 1126 or some other date as Farrukh Siyar reigned from A H 1124–1131 = A D 1713–1719] His Masnawī consists of four hundred and

four verses, of which two hundred and forty-six are quoted here fol 49<sup>b</sup>

(8) سراج الدین علی خان آرو — Was the son of Shaykh Husâm-ud Dîn Husâm On the paternal side he was descended from Shaykh Nasîr-ud-Dîn Chirâg-i Dihlî and on the maternal, from Shaykh Muhammad Gaus of Gwahar His Kulliyât includes the Masnawîs , حوس و حروس , the Sâqî Nâmah, entitled عالم آب and the Masnawî in the metre of Sanâ'î Gaznawî, containing about thirty thousand verses in all After the destruction of Dihlî, he came to Lucknow and attached himself to the service of Nawwâb Shujâ -ud-Daulah he died in A H 1169 = A D 1755, and was buried in Dihlî, fol 54<sup>a</sup>

(9) سید ابو طال مدرسکی اصغر انی — Was the sister's son of Mir Abul Qâsim Qundruskî No account of him is given in the *Taq-kirahs* He wrote a poetical account of the exploits of 'Alî down to his death Najaf, a follower of the Ahl-i Bayt, took possession of that work, and in A H 1135 = A D 1723 added it to the *Khâtimah* of the , له و یدری , written, but left incomplete, by Mirzâ Muhammad Rafî Bâdîl of India, 56<sup>a</sup>

(10) میرزا محمد رفیع خان نادل تحصیل مسمدی — Was the brother's son of Mirzâ Muhammad Tâhir, entitled Wazîr Khân of 'Âlamgîr's time He wrote the Masnawî له و یدری , in the metre and style of the Shâh Namah consisting of about forty thousand verses He died in A H 1123 = A D 1711 in the reign of Babâdur Shâh fol 61<sup>a</sup>

(11) میرزا بیدل موسوم به عدد القادر — Son of Mirzâ 'Abd-ul Khâlîq- He was born in Akbarâbad [probably a mistake for 'Azîmâbad—see No. 381] A H 1054 = A D 1654 He at first adopted the *takhallus* Ramzî, but subsequently changed it to Bîdîl He died on the 4th of Şafar A H 1130 = A D 1718 (but see No 381 where the date of his death is given as A H 1133 = A D 1721) fol 83<sup>b</sup>

(12) شیخ ساء الدین محمد سائی علملی — Was the son of Shaykh Husayn bin Shaykh 'Abd-us-Samad Jîgî His compositions are جامع - تسریح الاملاک - سرق الہ سین - در ہیئات و - ساب - رسالہ اضطراب - علملی در فقه - سیر و سکران و حلوا His Masnawîs are کسکول - خلاصہ الحوائج - He died in Isfahân, A H 1030 = A D 1621, but was buried in Mashhad by order of Shâh 'Abbâs, fol 112<sup>b</sup>

(13) میرزا محمد سعید حکیم قلی — Was the son of Hakîm Muhammad Bâqir He sometimes used the *takhallus* سعید, and sometimes قلی The date of his death could not be ascertained, fol 115<sup>b</sup>

(14) ملا علی رمای بعلی بخلص — Originally belonged to Yazd and came to India during Alamgir's time. He died in his youth A H 1088 = A D 1677. He wrote a short Masnawī entitled معراج الحال, consisting of two hundred and thirty seven verses fol 118<sup>b</sup>

(15) میرا افضل نائب بخلص الدآبا ی — His grand father Mir Diva ud Din Husayn Bidakhshani entitled حل اسلام and having the *talhallus* Wala was a noble of Alamgir's time. He died in A H 1152 = A D 1739 fol 120<sup>i</sup>

(16) حواصه حسن بنای بخلص حراسانی — He came to India during Akbar's time. The date of his death could not be ascertained but his tomb is in Lahaur. The present writer saw his Kulliyat and found there only one incomplete Masnawī fol 123<sup>b</sup>

(17) میرا جعفر فروغی محتاط به اصمغعل — Adopted the *talhallus* Ja far and Ja farī. In his youth he came to India and through the influence of his uncle Mirza Ghas ud Din entitled Asaf Khan the father of Nur Jahan Begam was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahangir and died in A H 1021 = A D 1612. He wrote the Masnawī سربس و حسرو, consisting of two thousand two hundred and sixty verses of which six hundred and thirty three are quoted here fol 103<sup>b</sup>

(18) ملا حامی — He died at the age of eighty years four months and twenty five days on Friday 18 Muharram A H 808 = A D 1492. He composed fifty four books including four Diwans seven Masnawīs (مثنویات سبعه) and one Masnawī in praise of the Ka bah fol 138<sup>i</sup>

(19) سند مولانا ی مآداب ی بخلص — The versified questions of the گلشن راز to which Shrykh Malimud Shabistari wrote a reply are of his composition. His other works are کفر الزمور - سی نامه - صراط المستقیم and روح الارواح - راد المسائر - طرب المعالین - برقعہ الارواح. He died in Herat A H 118 = A D 1318 fol 218<sup>b</sup>

(20) حواصه حافظ سناری — He died according to Nafahat in A H 792 = A D 1389 but according to others in A H 791 fol 221<sup>a</sup>

(21) حمید الدین لاهوری — He made a versified abridgment in thirty two Hikayat of Nakhshabī's Tutā Namah which was written in prose and consisted of fifty two Hikayat fol 227<sup>a</sup>

(22) حسرو بخلص دغوری — Besides the extracts from the poet's *Khamsah* the author has given extracts from three other Masnawīs of the poet but he had no copy of the Tuglaq Namah at the time of writing fol 229<sup>a</sup>

This volume breaks off in the middle of the extracts from the

رووسریں , while the following volume opens with Tugrâ-ı Mashhadi under the letter ط The accounts of the poets under the letters دال to صاد , with the extracts from the three Masnawîs of Khusrâu referred to by the author, are wanting

### No 705.

fol 519 lines and size the same as above

This copy of the Khulâsat-ul Kalâm, endorsed as vol II comprises the letters from ط to ما , beginning with ملا طعراى مسمدى and ending with دالى اسرارى . The portion comprising the letters دال to صاد is wanting

Beginning —

ملا طعراى مسمدى - طعراى مسمدى و سرلوح ديوان نكته  
پرزوي آج \*

The poets noticed in this volume are the following

(23) ملا طعراى مسمدى He came to India during the reign of Jahângîr and spent his last days in Kashmîr, where he died He sometimes adopted the *talhallus* . He wrote a Masnawî in praise of Kashmîr in imitation of Zulâlî, and a *sa'î* in the style of Mullâ Zuhûrî, fol 1<sup>b</sup>.

(24) ملا طعراى مسمدى He received the title of ملك الشعرا from Burhân Nizâm Shâh, who liberally rewarded the poet for his *sa'î* , consisting of four thousand verses, to which five hundred verses were subsequently added, fol 22<sup>a</sup>

(25) شمس الدين محمد عصار تبرى His Masnawî, entitled *Shams al-Din Muhammad Ashtar Tabrizi*, has been highly spoken of by the author of the Khulâsat-ul Ash'âr and others but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the Masnawî The total number of verses is five thousand, one hundred and twenty He died, A H 784 = A D 1382 fol 42<sup>a</sup>

(26) مولانا عارفى He wrote *sa'î* , consisting of Gazals and Muqatta'ât which he dedicated to Khwâjah Gayâs-ud Dîn He also composed the Masnawî *Gûyî* و جوگان in A H 842 = A D 1438, consisting of five hundred and ten verses, fol 55<sup>a</sup>

(27) على سرهندي ناصر على نام Besides the Masnawî entitled *Alî Sherhî Nâsir 'Alî Nâm*, written in the style of Zulâlî's *âyâr* و ايار , he wrote another

Masnawī in different metres. He died at the age of sixty and the date of his death is expressed by the chronogram *أَكْهَ عَلَى نَعَالِمِ مَعْنَى رَبِّ* composed by Mirza Afdal Sarhīwush fol 56<sup>b</sup>

(26) ملا عری سراری He got access to Abd ur Rahim Khan Khānān through Mir Abul Fath Gilāni. He was poisoned at the age of thirty six fol 61<sup>b</sup>

(29) عمر عدد الحلیل واسطی بلگرامی He was born in Bilgram A H 1071 = A D 1661 versified the Arabic Persian Turki and Hindi Dictionary *حواهر کلام* adopted the *takhallus* عمر عدد الحلیل and طراری Besides the Masnawī quoted he composed other Masnawīs but except for a few verses the author had no access to them. He died in Dihli A H 1138 = A D 1726 and was buried in Bilgram fol 60<sup>a</sup>

(30) سیم عطار His original name was Farid ud Din. He was born in A H 613 = A D 1119 during the reign of Sultan Sanjar Saljuqi and lived for one hundred and fourteen years. He died according to some in A H 627 = A D 1229 and according to others in A H 612 = A D 1215 A H 632 = A D 1234 and A H 619 = A D 1222 but the first date seems to be correct. Besides the Masnawī his poetical compositions consist of forty four thousand verses and according to the author of the Haft Iqlim he wrote forty two poetical treatises of which the following are some: خسرو - حواهر نامہ - ولد نامہ - وصال نامہ - گل و ہرمر - مصیبت نامہ - الہی نامہ - اسرار نامہ - مطہر العجائب نامہ - اسرار نامہ - بلبل نامہ - منطق الطیر - حواهر الداد - معیار نامہ - حیدر نامہ - اسرار نامہ - سنہ نامہ and عدد نامہ عرف بسر نامہ fol 70<sup>a</sup>

(31) عنب اسس محمد اکرم Was born in the Panjab his Masnawī entitled *نور دین عسک* and consisting of one thousand and five hundred verses was completed in A H 1096 = A D 1684. The date of his death could not be ascertained fol 88

(32) مرسس الدین فقیر بک Was born in Shahjahanabad A H 1100 = A D 1737 was a contemporary of the author on his return from pilgrimage he died near Muscat. His Diwan consisting only of Gzals contains about seven thousand verses while in his *Khamsah* there are more than six thousand and verse of which the *Khamsah* alone contains three thousand and thirty three fol 97

(33) حکم فردوسی طوسی — His Masnawī consists of 12 thousand and three verses of which the author gives one thousand and four hundred. The correct date of his death is A H 410 = A D 1024 fol 118<sup>b</sup>

(34) فقیر الدین احمد خجانی — Was a courtier of Sultao Mahmud

bin Malik Shâh Saljûqî, who reigned from A H 511-525 = A D 1117-1131. Muhammad 'Auî says that, besides the Masnawî ریس و رامین he has not seen any other verse of the poet. According to Ârzû the Masnawî consists of ten thousand verses, and those who ascribe it to Nizâmî 'Arûdî or Nizâmî Samarqandî are wrong. 'Alî Qulî Khân says that he has perused the Masnawî from the beginning to the end and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work, fol 135<sup>b</sup>

(35) شیخ ابو العیسٰی عیسیٰ و فیاضی — His father, Shaykh Mubârak died in Lâhaur, A H 1001 = A D 1593, leaving six sons, the first of whom was Faydî, the second Abul Fadl, the third, Abul Khayr the fourth, Abul Barakât, the fifth, Abul Amin, and the sixth, Abul Hasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman, fol 144<sup>b</sup>

(36) ملا قوی موق الدین نام — Was a native of Yazd, and came to India during the time of 'Âlamgîr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Masnawîs, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses, fol 168<sup>a</sup>

(37) حاجی محمد خان قدسی تھانی مشہدی — After performing a pilgrimage in his youth, he came to India, A H 1042 = A D 1635, and received the title of ملک الشعرا from Shâh Jahân. His *Khamsah* تھانی consists of eight thousand verses. He died in A H 1056 = A D 1646, fol 172<sup>a</sup>

(38) میرزا قاسم قادری — Better known as گونا نادى, was the son of Mîr Sayyid Janâbadî. He was a pupil of Gıyâs-ud-Din Mansûr Shîrâzî, and a contemporary of Mullâ 'Alî Qûshjî, with whom he held discussions in the presence of Mîrzâ Ulug Beg. He composed the following Masnawî poems in imitation of Nizâmî's *Khamsah* — شاعر نامہ, containing five thousand verses, سامعہ نامہ, of four thousand, five hundred verses, لیلیٰ مہزون, of three thousand verses, کار نامہ, of two thousand, five hundred verses, شیریں و گہرو, of three thousand verses. He also wrote رندہ الاسعار, containing four thousand, five hundred verses and a ساقی نامہ. He presented all his compositions to Akbar, and was liberally rewarded. fol 201<sup>a</sup>

(39) ملا کاتبی دیسا پوری (see No 171) — He wrote a *Khamsah*. The date of his death is A H 838 = A D 1434, fol 209<sup>a</sup>

(40) ابو طالب کلیم (see No 292) — His Shâh Nâmah, in which he

gives a detailed account of ten years of *Shah Jahan's* reign consists of fourteen thousand nine hundred and forty eight verses of which two thousand three hundred and seventy six verses are quoted fol 218<sup>a</sup>

(41) *کرم بخش اسمس عجم کاظم* — Was a native of *Faizabad* came to *India* during the time of *Alamgir* and made acquaintance with *Nizam Khan Ali*. The author had seen the poet's ten *Masnavis* entitled *عشر منسره*, containing about one thousand verses fol 276<sup>a</sup>

(42) *محمدا ابی بنی عسوی نداد الہ* — Was a native of *Hampat* in *India* and the companion of *Shaykh* he wrote a versified translation of the *Ramayan* in four thousand verses fol 63<sup>b</sup>

(43) *محمد محمود مکی بخش اسفہری* — The author had seen two *Masnavis* of the poet viz (1) *من و نگار* consisting of one thousand five hundred and sixty verses and completed in *A.H.* 696 = *A.D.* 1296 and (2) *کنز العارض* of which he had a defective copy of about six hundred verses fol 267<sup>a</sup>

(44) *سیر میرالدین منب بخش دہلوی* (see No 418) — The author saw him in *Murshidabad* *A.H.* 1195 = *A.D.* 1781. He wrote a *Masnavi*. An extract of his *Masnavi* entitled *سار و حوال*, which contains two hundred and seventy one verses is given fol 268<sup>b</sup>

(45) *میر بخش اسمس علا والٹرکاب* — Was born in *Lahaur* *A.H.* 1019 = *A.D.* 1610 in the reign of *Jahangir*. His father *Mulla Abdul Jalil bin Abu Ishaq Lihauri* wrote a beautiful hand and was engaged by *Albar* to write the draft of *Abul Fadzl Albar Namah*. Of his *Masnavis* the one entitled *حار گور* consists of four *Juz* viz (1) *سار و برگ در صف برگ ان و دیگر* (2) *آب و رنگ در معرف باغاب امیر آباد* (3) *وز و صفا در سنان حوی و مسجد* (4) *نکات کہ مخصوص بعد سنان است*. The author had only the *Masnavi* of the poet entitled *مظہر دل* which consisted of nine hundred and seventy seven verses and which the poet wrote in the course of his journey to *Pengal* in the company of *Sayyid Khan* fol 287<sup>a</sup>

(46) *علاء محسنی* — Was a native of *Peria* and a contemporary of *Jami*. He wrote a *Hamse* in imitation of *Nizami* and his *نبلی و نعلی* consisting of two thousand and ninety two verses is an excellent composition fol 291

(47) *عمری بخش اسمس ر سید علی* — Was a native of *Jabal Anbul* his father *Sayyid Masud* died in *Isfahan* he received the title of *ملک الشعراء* from *Sultan Huayn Safawi* he adopted the *talakhallus* *Nihri* but sometimes *Sayyid*. The author had seen only



the *Masnavî* of the poet, entitled *سرانای ملا معری* containing a small number of verses, fol 308<sup>b</sup>

(48) *مسیح کاسی اسم بن حکیم رکن الدین مسعود* (see No 320) He wrote the *Masnavî* *فصا و فدر*, containing fifty-five verses, fol 310<sup>a</sup>

(49) *مولوی خلال الدین رومی* (see No 59) His *Masnavî* consists of about forty-eight thousand verses, fol 311<sup>b</sup>

(50) *مسیح نظامی ابن یوسف بن مؤید* (see No 37) His *Khamseh* consists of twenty-eight thousand verses, fol 339<sup>b</sup>

(51) *ملا ناظم هروی* (see No 336) He wrote that excellent *Masnavî* *رایکا یوسف* [Space left blank for number of verses] fol 117<sup>a</sup>

(52) *میر نجات مرحوم اسم بن عمر عدد العال* (see No 379) Was on intimate terms with the author He composed the *Masnavî* *کل و کسبی*, fol 429<sup>a</sup>

(53) *میر طاهر وحید* (53) There is nothing written but the name—neither biographical notice, nor extracts, but see No 366 where his two *Masnavîs* are mentioned ] fol 430<sup>b</sup>

(54) *ملا و سی باغی یردی* (see No 245) Of all his *Masnavîs*, the *فرهاد و سهراب* is the best, he had intended to write a *Khamseh*, but could not carry out the plan He died of cholera, A H 991 = A D 1583, fol 447<sup>a</sup>

(55) *واعظ اسم سرین بن سراج محمد رفیع* Originally belonged to Qazwîn, was the grandson of Mullâ Fath Ullah Qazwînî, the *Dîwân* of his Gazals and Qasîdahs consist of about five thousand verses, his prose work, entitled *انوار الکمال*, contains the traditions of the Imâm He came to India during the reign of Shâh Jahân, his *Masnavî*, consisting of three hundred and forty-four verses, contains an account of the battle between Shâh 'Abbâs II and Îslâm Khân, fol 461<sup>a</sup>

(56) *ملا باغی حامی نامس عدد الله* (see No 222) He undertook to write a poetical account of the exploits of Shâh Ismâ'il, but died (A H 927 = A D 1521) soon after writing about one thousand verses fol 465<sup>b</sup>

(57) *ملا بدرالدین علائی بکلمی اسرآبادی* (see No 228) Besides the *Dîwân*, consisting of Gazals, he left *مثنوی شاه و درویش* and *حلی و لیلی و مهرون - العاسقین* fol 491<sup>a</sup>

(58) *میر بکشی کاسی* (see No 331) He died in A H 1074 = A D 1664 The author saw his *Kulliyât*, consisting of twelve thousand verses, the number of the verses of his *Masnavîs* being four thousand, five hundred and eighty-three fol 500<sup>a</sup>

Both volumes are written by the same scribe in legible Nasta'liq with rubrics

Not dated first half of the 19th century

### No 706

foli 79 lines 13 size  $8\frac{1}{4} \times 6$   $6\frac{1}{4} \times 3\frac{1}{4}$

#### THE SAME

Another copy of Ali Ibrahim Khan's Khulasat ul Kalam without the poetical extracts. The biographies are the same as in the preceding copy

Beginning as in the preceding copy

The notices on Khusrāu in vol. i fol. 229 of the preceding copy is found here on fol. 23 and the first notices in vol. ii of the preceding copy begins here on fol. 43<sup>b</sup>

The notices of the poets treated under the letters دال to ماد and the remaining notices under ح which are not in the preceding copy are found here on fol. 23<sup>b</sup>-43<sup>b</sup>

A list of the contents is given at the end of the copy

Written in ordinary Indian Ta'liq

Not dated apparently 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khurshid Nawwah are found at the beginning and end of the copy

### No 707

foli 336 lines 13 size  $9\frac{1}{4} \times 5\frac{3}{4}$   $6\frac{1}{2} \times 4$

گلزار ابراہیم

### GULZÂR-I-IBRÂHÎM

A Persian *Tadhkirah* of Rakhtah poets with specimens of their compositions

Author Ali Ibrahim Khan علی ابراہیم خان

Beginning —

عبدی کلام محمد (read محمد) کا یہ اسب کہ انکای  
(انکای read) سجدان روح پرور ا معرلہ خان د فالب ربان ادواع  
انسان حصہ

The author, whose two other biographical works, *حلاصۃ الکلام* and *مصحف ابراهیم* have been noticed in this catalogue, (Nos 704 and 708), tells us in the preface to this work that, after completing the *Tadhkirahs* of Persian poets he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198 corresponding to A.D. 1784 during the reign of Shâh 'Alâm under the Wazirate of 'Asaf-ud Daulah and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with *انتخاب* and ends with *ایسی*. The main text is preceded by a short *Masnavî*, beginning thus —

حدارودا کہ دن کہ نامن رندی  
کہلا ہر تجہ پر (read نہ) سہ رار دانی

In conclusion there is a very short account of Amîn Khushîau, with some specimens of his Hindî poems, after which there is added a *Masnavî* of Mîr Taqî.

See Sprenger, *Oude Catalogue* p. 180, and Garcin de Tassy, *Histoire de la Littérature Hindoue*, vol. 1 p. 1, Auteurs Hindoustanis, p. 28.

Written in ordinary Indian Ta'liq within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220

### No 708

fol. 656, lines 21, size 14 × 9, 10 × 5½

مصحف ابراهیم

### SUHUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author Ali Ibrâhîm Khân علی ابراهیم خان

Beginning

مصحف ابراهیم طبع سلم تلط محمد و بنای عرب تاريس

عراسہ \*

The author, who has been mentioned in connection with his other *Tadhkirah* *حلاصۃ الکلام* (No 704), to which he refers in the preface

to the present work fol 2<sup>a</sup> says that he based it on seventy two ancient and modern works. He composed it at Banars during the reign of Shah Alam in A H 1205 = A D 1790 which date is expressed by the chronogram بع بحس زمانه fol 2<sup>b</sup>. The notices are arranged in alphabetical order beginning with سبح ابوبرد سطلمی.

The MS is an incomplete one and breaks off with Urfa Shirazi under the letter ع. The last folio containing the notice of Mirza Fath Ullah Janab should be placed after fol 210<sup>i</sup>.

The rubrics giving the names of poets are omitted in several places. A copy of the work with a complete list of the poets is noticed in W. Pertesch Berlin Catalogue No 663. In it several names found in our copy are wanting.

Written in fair Nasta'liq within coloured ruled borders.

Not dated latter half of the 19th century.

### No 709

fol 72 lines 15 size 9¼ x 6 7½ x 3½

قد ثریاً

### 'IQD-I SURAYYÂ

Biographical notices of Persian poets who flourished chiefly in India from the time of Muhammad Shah (A H 1131-1161 = A D 1718-1748) to the reign of Shah Alam (A H 1173-1221 = A D 1759-1806).

Author Gulam Hamadani poetically surnamed Mushafi bin Wali Muhammad bin Darwish Muhammad & علام محمدالح المخلص مصطفی بن ولی محمد بن درویش محمد.

Beginning —

ال له ربان سلسله حدیسی کرد الح \*

Mushafi an eminent Urdu poet of Hindustan belonged to a noble family of Amrohtah in Muradabad. He was born in Lucknow and came to Delhi in A H 1190 = A D 1776 where he spent his days in the study of Rekhtah poetry and in holding discussions with the best poets of the place. He finally settled in Lucknow where he died. He was well versed in Arabic and Persian and made himself acquainted with the various branches of Muhammadan literature. In his تذکرہ فارسی (see No 711) composed in A H 1236 = A D 1820

he says (fol 97<sup>b</sup>) that he was then about eighty years of age. He must have been born, then, about A H 1156 = A D 1743. On fol 96<sup>b</sup> of that work he refers to his work معراج العرايد, and says that he had made up his mind to write an Arabic *Dîwân*, and had written some Arabic *Gazals*, comprising one *Juz* and one or two *Qasîdahs* in praise of the Prophet but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled حلاصه العروض, and a work on Persian idioms called معيد السعرا. On fol 65<sup>a</sup> of his تذكرة فارسی (No 711), he mentions the following works as previously composed by him — Two Persian *Dîwâns*, one (then incomplete) in answer to Nazîî Nîshâpûrî, and the other containing original poems, three Urdû *Dîwâns*, two Persian and Hindî *Tadlûahs* دو تذکره فارسی, a part of a *Shâh Nâmah* (incomplete), brought down to the genealogy of *Shâh 'Âlam*, an Urdû *Dîwân*; and a rough copy of a Persian *Dîwân*, in the style of Jalâl Asîr and Nâsir 'Alî.

Spienger (who mentions a copy of this work), on the authority of the *Gulshan-i Bîkhâr* (composed, A H 1248–1250 = A D 1832–1834), says (p 182) that Mushafî died about A H 1243 = A D 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natâ'ij-ul-Afkâr*, p 420, places Mushafî's death about A H 1250 = A D 1834. See Garein de Tassy, *Littérature Hindouï*, vol 1, p 373.

In the preface, the author tells us that he wrote this *Tadlûah* at the suggestion of the celebrated poet Mirzâ Qatîl, in A H 1199 = A D 1784, for which the words ناع ناع رهي form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is انور and the last بوسه.

Written in ordinary Indian Ta'liq, at the request of میرزا جانی, in the house of Mirzâ Janglî.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa'd*, A H 1244.

No 710

foll 74 lines 21 size  $14\frac{1}{2} \times 8\frac{1}{2}$   $10\frac{1}{2} \times 5$ 

تذکرہ ہندی

## TADKIRAH-I HINDĪ

A biographical dictionary of Urdu poets with extracts from their works

Author Gulam Hainadani poetically surnamed Mushafi علامہ محمدانی المخلص بہ مصحفی (see No 709)

Beginning —

نکو بس تذکرہ کہ عجبہ دلیلی اب سخن ادھر ار نسیم بعدین  
مسکین د ادا ہے •

The author wrote the present work at the request of his pupil Mustafisan Khaliq مستحسن خلیق treating of the Rekhtah poets who flourished from the time of Muhammad Shah (A H 1131-1161 = A D 1719-1748) down to the author's time giving particular attention to the biographies of those contemporaries with whom he was acquainted

The date of completion of the work given at the end is A H 1209 = A D 1794

The work ends with biographical notices of some female poets.  
Written in fair Ta'liq

Dated 2 Šafar A H 1238

Scribe محمد علی نگ

No 711

foll 131 lines 21 size  $14\frac{1}{2} \times 8\frac{1}{2}$   $10\frac{1}{2} \times 5$ 

تذکرہ فارسی

## TADKIRAH-I FÂRSĪ

Biographical notices of modern Persian and Urdu poets of India with extracts from their works

Author Mushafi

Beginning —

ای فلم ار گلہ بند باد معرکہ مردان کہ اس زم ویرم احد اس \*

For particulars of the author and his works see No 709

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdu poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order beginning with Amin-ud-Daulah Mu'in ul Mulk Amiri and ending with Mir Ahmad Yû

The date of completion A H 1236 = A D 1821, is expressed by several chronograms at the end

Written in fair Ta liq

Dated, A H 1237

Scribe Ramadân Beg Tapan

### No. 712.

fol 257 lines 25 size  $12\frac{1}{2} \times 8\frac{1}{2}$ ,  $9 \times 5\frac{1}{2}$

حلاصة الافكار

### KHULÂSA'I'-UL-AFKÂR.

Biographical notices of ancient and modern poets with copious extracts from their works

Author Abû Tâlib bin Muhammad Isfahânî ابو طالب بن محمد اصفهانی

Beginning —

آلى منظور سانس و ستائيس باستحقاق نثار دامن كدرى ناطقى  
تواند بود الهم \*

The author who has been mentioned in connection with his *مسير طالى* (see No 627), says in the preface to the present work that he commenced it in A H 1206 = A D 1791, at the age of forty, and completed it according to the chronogram *كل بدكار و كذبي رح* in A H 1207 = A D 1791. A full account of the work, and an abstract of the preface are given by Blund in the J R A S vol 1, pp 153-158. See also Sprenger, p 163, Elliot, History of India, vol viii, p 298, Ethé Bodl Lib Catalogue, No 391, where a complete list of 494 poets is given, Ethé, Ind Office Lib Catalogue No 696, Rieu, 1, p 378.

The work is divided into a *Muqaddimah*, twenty-eight *Hadîqahs*, one *Darl* and a *Khâtimah*

The *Dail* giving specimens of 159 poets begins on fol 227 and the *Khatimah* with twenty three more poets begins on fol 292a

The original work is followed by —

1 A treatise on ethics رسالة در علم اخلاق fol 249<sup>1</sup>

2 A treatise on music در مقام احباب موسیقی fol 251 and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses

Written in minute Nasta'liq

Not dated 19th century

No 713

fol 223 (pp 447) lines 27 size 1 1/2 x 6 1/2

مخزن الغرائب

## MAKHZAN-UL-GARĀ'IB

A biographical dictionary of ancient and modern Persian poets complete in two volumes

Author Ahmad Ali Hashimi of Sandilak son of Shaykh Gulam Muhammad ibn Maulavi Muhammad Haji

احمد علی هاشمی سندلک لد سید غلام محمد ابن مولوی محمد

حاجی \*

Beginning —

کرهر الفاظ فصاحت مدائن و لالی عینی و سب دوامان سا سته رسد

حمد خداوند سب الع \*  
 حمد خداوند سب الع \*

Sprenger Oude Catalogue p 146 wrongly state that the author dedicated the work to Nawab Saydar Jang who died in A.D. 1167 = A.D. 1777 and Dr Ethe Podl. Lib Catalogue No 39a while pointing out the mistake remarks that Sprenger seems to have misunderstood the preface. Curiously Dr Ethe himself commits a blunder in holding that the author's father was a son of Fāḍilat. The word *faḍilat* (*ma'ab*) occurring before the name of Shaykh Gulam Muhammad's father سید غلام محمد ابن فضل ماب only an epithet in praise of Muhammad Haji meaning repository of learning.

We are told in the preface that at the time of writing the work the author was in his fifty fifth year. Later in noticing the life of



Gulâm Fakhr-ud Dîn Khân Hayât, p 221, he mentions A H 1217 = A D 1802 as the current year. If he also wrote the preface in that year he must have been born in A H 1162 = A D 1748. The date of completion of the work however, as expressed by the following chronogram at the end, is A H 1218 = A D 1803

این تذکره از بهار مدیر مدونه  
گودید به سخن انوار مونس  
تاریخ تمامه سرا صد در حواص  
حتم صحه از هاتمه عیدی معلومه

The words حتم صحه are equal to 1218

The author says that from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry, but as he was ignorant of the idioms and phrases of the Persian language he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwâb 'Izzat ud-Daulah Mirzâ Hasan Suhriâb Jang, son of Mirzâ Muhammad Muhsin, the elder brother of Nawwâb Safdar Jang. Suhrâb Jang recommended the author to Nawwâb Dulfaqâr-ud-Daulah Mirzâ Najaf Khân Bahâdui Gâlib Jang Husavni (d A H 1196 = A D 1782), through whose influence he was enrolled in the *risâlah* of Shâh Âlam. After the death of Dulfaqâr-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihli, the author began to associate closely with learned men from Khurâsân, 'Irâq and Fârs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets which he had written on separate sheets. In this project, he says, he received encouragement from his master, Mirzâ Muhammad Hasan Qatîl, d A H 1233 = A D 1817 (see No 434), who suggested his writing the work in the form of a *Tadhkrah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

- 1 تذکره ملا عوفی 2 تذکره دولت شاه سمرقندی 3 تذکره محاسن العساق
- 4 تذکره صبرامحمد 5 تذکره ملا عبد الرحمن حامی 6 تذکره امیر علی سیر
- 7 تذکره نقایس المعاصر میر علاء الدوله 8 تذکره سام میرزا 9 علی صا، ندیری
- 10 تاریخ سیح عبد القادر داونی 11 طبقات اکبری 12 معجم الغایس
- 13 تذکره محمد تقی اوحیدی 14 نکهته عربان 15 تاریخ صناء الدین بری فیروز ساهی

16 تذکرہ ملا نصیر (طابعہ read نصر آبادی) 15 تذکرہ میر علاء الدولہ 14  
تذکرہ النسا (probably a mistake for النسا) 17 کتاب شعب افلم  
also called حواضر العجائب by Fakhri er Reu p 366 and Sprenger  
Oude (atalogue p 9) 19 تذکرہ سر حال افعال 18  
21 بنام محمد دراکو 20 قطب موسوی حال رسوم و گلزار طرب  
تذکرہ المعاصرین سنج محمد علی ح 22 بنام محمد امیر اس اورنگ رب  
23 تذکرہ علی علی حال

The entire work contains 3148 notices a complete list of which  
is given in Ethic Bodl Lib Catalogue No 39,

The present (first) volume ends with the account of صفی الدین  
نورانی

### No 714

fol 292 (pp 446-1000) lines and size same as above

Continuation of the preceding copy It begins with مولانا صدر  
توسیف بیگ بخاری and ends with ابوالحسن علی بن ابی حمزہ

Both volumes are written by one scribe in ordinary Nasta'liq

Dated Monday 11th Shrawal 1221 i.e. five years after  
composition The colophon runs thus —

تذکرہ مختار العرب من تألیف مجمع کمال صوفی و معنوی  
و مدح علوم دینی و دینی سنج احمد علی حال سندیلوی دام اتصاله  
نور در سنده نارسم نادرهم سهر سوال سده ۱۲۲۴ هجری بخط احمد العباد  
تذکرہ انیسری نرساد قوم کاندیه صوف امام نوب \*

### No 715

fol 102 mes 15 size 9½ x 6 6½ 3½

سفرہ شری

## SAFĪNAH-I-HINDĪ

Biographical notices of Persian poets who flourished in India  
during the author's time commencing from the recession of Shah  
Alam (A H 1173 = A D 1759) to A H 1219 = A D 1804 the year in  
which the work was completed

Author Bhagwan Das Hindi نرساد داس ہندی •

Beginning —

حمد و سپاس آوریدگاری را بواسطه که سخن سدکان اسرار و در  
عالم را از بردۀ عباد و سپهرستان و حدود حلوة گر ساخته \*

From an autobiography which Bhagwân Dâs gives on fol 93<sup>b</sup> we learn that he was the son of Dalpat Dâs bin Haibans Râi of the Kāvath caste. His ancestors originally belonged to Kâlpî. His father came to Lucknow during the Nizâmat of Burhân ul-Mulk (d A H 1152 = A D 1739) and continued to hold high offices in the court until the time of Nawwâb Âsaf ud-Daulah (d A H 1212 = A D 1799). The author was born in the house of his maternal grandfather Lâlah Râm Gulâm Qânûngû, in A H 1164 = A D 1750, for which he gives the chronogram *صی حواں بخت*. He received his early education from Maulavî Sayyid Yûsuf Sahâranpûrî, and subsequently applied his mind to history and poetry. He at first adopted the *taḥḥallus* Bismil, and received his training in poetry from Mirzâ Muhammad Fâḫir-i-Makîn (d A H 1221 = A D 1806). He composed three Masnawîs viz, (1) *Silsilat-ul-Mahabbat* (سلسله المحبتات) in imitation of Jâmi's *Silsilat-ud-Dahab*, (2) *Mazhar ul Anwâr* (مظہر الانوار) in the style of Nizâmî's *Makhzan-ul Asrâr*, and (3) *Mihr-i-Diyâ* (مہر صیا) in the style of Jâmi's *Yûsuf Zalikhâ*. He also wrote two *Dîwâns*, *سوقہ* and *دوفیہ*, consisting of *Qasîdahs*, *Tarjî* bands and miscellaneous verses. Subsequently he composed a Persian anthology, entitled *ذکرۂ حدیقۂ مدنی* containing accounts of ancient and modern poets who flourished in India from the beginning of Islâm [in India] to A H 1200 = A D 1785. At the request of Sayyid *Khairât 'Alî* the author also wrote a treatise entitled *سوانح النبوة* giving an account of the Prophet and the twelve Imâms. In his youth, he held the post of *Mî Bahî*, and subsequently, in the time of Âsaf-ud-Daulah, became a *Dîwân* of *راہہ ندعی ستہ بہار*. After the Râjah's death, he entered the service of *راہہ نتر چند بہادر* and then that of *مہاراجہ تکت رای برادر مادر صلات جنگ*.

The names of the poets are arranged in alphabetical order, beginning with *آفتاب* and ending with *محمد اسرف نیکتا*. The date of composition, A H 1219 = A D 1804, is expressed by the chronogram *راہہ ندعی ستہ بہار* given in the conclusion.

Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumâdâ II, A H 1220

Scribe مکمل لال

No 716

pp 1058 (foll 529) lines 15 size 10½ x 6½ 74 x 4

نسر سق

## NISHTÂR-I 'ISHQ

The Tanquet of Love

An extensive biographical dictionary of ancient and modern poets with copious extracts from their works

Author Husayn Onh Khān Azimabādi ibn Aqa Ali (Sprenger Oude Catalogue p 644 has Qul) Khān Shāhjahānabadi حس علي خان عظم آغا بی اس آغا علی خان شاهی آبادی

Beginning —

جمع مکامد مر محرمی را که دستک جامع موجودات را بلم و دب  
وامداد ادب و دستک اتحاد بکرد فرمود الخ \*

The author a native of Latna was the son of Aqa Ali Khān of Shāhjahānabād and adopted the poetical *nom de plume* Ishq. We learn from the preface that he performed several journeys to Al bar abad and Shāhjahānabād and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems which he preserved carefully. In a. h. 1223 = A. D. 1808 he happened to meet Mir Muhammad Ja'far Masih of Barāh the *Tahsildar* of Lārganah Atruli ابرولی who showed him a copy of Walih's *Tadhkirat ush Shu'ara* (see No 693). As this work says the author did not contain interesting selections he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gave a long list of them in the preface and observes that his selections consist chiefly of *Gazals* and *Rubais*. He commenced the work in a. n. 1224 = a. d. 1809 and finished it on Thursday 1 Pajab a. h. 1233 for which he gives several chronograms p 46. Towards the end of the preface the author says that Qādi Sa'id ud Dīn Muḥammad Khān Bahādur with the poetical *nom de plume* Sa'id son of Najm ud Dīn Ali Khān Sa'iq Qādi ul Qudat of Calcutta received a copy of the work from the author and wrote a *Khutbah* in its praise. It is found here, (pp 49-52).

The work complete in two volumes contains 1470 notices arranged in alphabetical order. The present MS. comprising the

first volume, breaks off in the middle of the notice on مارم with the words  
 بسکه در وصفه ، لنت شیرین ( مقالی )

### No 717.

pp 1059-2071 (foll 506), lines and size same as above

Continuation of the preceding copy, opening with the words  
 مقالی کرده ام

A complete index of the names of the poets treated in the work occupies pp 3-33

Both volumes are written in ordinary Indian Ta'liq, by the same scribe

Not dated latter half of the nineteenth century

### No. 718

foll 148, lines 16, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8\frac{3}{4} \times 4$

گلشن بیخار

## GULSHAN-I-BÎKHÂR.

A Persian *Tadhkiah* containing notices of Rekhtah poets, with extracts from their compositions

Author Muhammad called Mustafâ, poetically surnamed Shîftah in Rekhtâh and Hasratî in Persian مصدود المدعوته مشطه  
 المتعاسی به سقته در ریخته و نه سربى در فارسی

Beginning —

گل سر، بد سخن حمد چمن طراپس ، که بی حدش شمال و صدا  
 در گلشن گدتی گلعلی رنگین شکافده \*

In a note at the end of this copy the author is called Nawwâb Muhammad Mustafâ Khân Bahâdur نصیب بیخار می According to M. Garcin de Tassy *Litterature Hindou* 2nd edn vol III, p 123, the author was the son of a man of position 'Azîm-ud-Daulah Sarfarâz-ul-Mulk Murtadâ Khân Muzaffar Jang, of Dihlî, and was still alive in 1866 See also the same work, vol I, p 43 The author tells us, in the preface, that he commenced the work in A H 1248 = A D 1832 for which date he gives the chronogram رب سوله منتخب رب and finished it in A H 1250 =

١٥٨٤ expressed by the chronogram الحمد لله على حصول المتلذذ و السكره He further states that at the conclusion of compilation he had completed twenty six stages of his life He must then have been born in A H 1224 = A D 1808

The notices of poets about 600 in all are arranged in alphabetical order and the verses quoted from them according to the *radif* or final letter The first poet mentioned is أنور and the last كرمگ

The work ends with chronograms giving the date of completion and with praises of the work by several friends of the author occupying foll 166<sup>1</sup>-184<sup>a</sup>

A copy of the work is mentioned in Rieu in p 1069 See also Sprenger Oude Catalogue p 189 Printed in Dihli 1840 and lithographed several times

Written in ordinary Indiran Nasta liq

Dated 20th Shawwal A H 1260 = 1st January 1840

## MISCELLANEOUS

No 719

foll 468 lines 25 size 10½ × 6½ 1 × 4

منظر الانسان

## MANZAR-UL-INSÂN

A Persian translation of the famous biographical dictionary of Ibn i Khallikan (Ahmad bin Muhammad bin Ibrahim bin Abi Bakr ul Barmaki ul Irbili) who finished it in A H 612 = A D 1273 and died A H 681 = A D 1282 See Brockelmann vol 1 p 326

The Arabic original was edited by Wustenfeld Göttingen 1850 and translated into English by De Slane 4 vols Paris 1842-1871

The version begins with a long and wordy Arabic preface in which the translator attempts to imitate the elegant style of Ibn i Khallikan

Beginning —

الام مالک الملک تو دتی الملک من اسماء .. .. انک الملک  
المحمود الممدوح و السلطان \*

In the preface, the translator calls himself Yûsuf bin Ahmad bin Muhammad bin 'Usmân بن یوسف بن احمد بن محمد بن عثمان, but in the concluding passage (fol 467<sup>b</sup>) he adds the following names to his pedigree 'ابن علی بن احمد السجّاع السحرى He calls the work *معارف* and states that he made the version by order of Nâsir-ud-Dunyâ wa d Dîn Abn'l Fath ul-Mahmûd *Shâh* bin Muhammad *Shâh* bin Ahmad *Shâh* bin Muhammad *Shâh* bin Muzaffar *Shâh* (i.e. Mahmûd *Shâh* I of Gujarât, better known as Mahmûd Bîgarah, who reigned A H 863-917 = A D 1458-1511)

In the concluding lines, he says that he commenced the work on 17 Rabî' I, A H 893 = A D 1487 presented it (for the first time) to his royal patron, 27 Shawwâl, A H 894 = A D 1488, and finished it (finally), Thursday 24 Ramadân, A H 895 = A D 1489

The biographical notices arranged (like the original) in alphabetical order, begin with *ابو ابراهيم* and end with *ابو الفصل یونس*  
بن محمد بن متعه بن مالک بن محمد بن سعد بن سعيد الملقب به رضى الدنى

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted

Two copies of the work are mentioned in Rieu, i, p 324

Another Persian translation of Ibn-i-Khalîkân's work by Kabîr bin Uways bin Muhammad ul-Latîfî, is noticed in Ethé, Bodl Lib Catalogue, No 361. It was written for Sultân Salîm (A H 918-926 = A D 1512-1519), and Hâj Khal, vol vi, p 455, is of opinion that its author is identical with Azhar ud-Dîn Aîdabîlî, who died in Cairo, A H 930 = A D 1523

The present copy is written in good Nasta'liq within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places

Dated, Tuesday 14 Safar, A H 1018

No 720

foll 473 lines 24 size  $12\frac{1}{4} \times 9 \quad 9 \times 6$ 

محاليس المومنين

## MAJĀLIS UL-MU'MINĪN

Biographical notices of eminent persons such as Imams Ashab learned men commentators traditionists Sayyids Qaris grammarians philosophers kings Amirs Wazirs and poets professing the Shī'ah faith from the earliest times down to the rise of the Safaw dynasty of Persia

Author Sayyid Nur Ullah bin Sayyid Sharif ul Husayn ul Mar'ashī ush Shushtarī سید نورالله بن سید سرف الحسنی المرعسی الشوستری

Beginning —

بسم الله الرحمن الرحيم  
 معاد الکسانی حمد سبحان جعفرای دنا که از حبیب سما  
 \* عباد الله \*

The author better known as Qadī Nur Ullah traces his descent from Imam Husayn. He belonged to the distinguished Mar'ashī Sayyid family of Shushtar. He came to Lahore and was appointed Qadī of that place by Akbar in succession to Shaykh Mu'in who died in A H 995 = A D 1586. He commenced this work in Lahore A H 993 = A D 1586 and completed it in A H 1010 = A D 1601. Bada'uni who speaks of Nur Ullah highly says that the Qadī wrote a very learned opinion on the worthless Tafsīr of Faydī. In his present work the author expresses hatred of the Sunnis and makes vehement attacks upon them. In the conclusion he fervently requests Shī'ah readers to conceal the work from their adversaries (i.e. the Sunnis) lest says the author having obtained information of the sacred places of the Shī'ahs they should destroy or otherwise injure them. The Majālis stirred up the feelings of the Sunnis and at their instigation the author was flogged to death by order of Jahangir. According to the author of the Kashf ul Hujub this took place in A H 1019 = A D 1610. Other works written by the Qadī are کشف العوار - عسرة کالمه - مصابح التواصی - احسان العی etc.

For particulars of the author's life see Muntakhbat ut Tawarikh vol. iii p. 137 Kashf ul Hujub (Bibl. Indica Series) p. 487 Raudat ul Jannat History of Shushtar (Bibl. Indica Series) p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shī'a und



der Sunnitischen Polémik, Wien, 1874, O Loth, Zeitschrift der DMG vol xvix p. 676 Rieu i p 337, Ethé Bodl Lib Catalogue, Nos 367-370, Ethé India Office Lib Catalogue No 704, W Pertsch Berlin Catalogue, p 564

The Majâlis ul-Mu'minin has been printed in Tehian, A H 1268

The work is divided into an introduction (مقدمه) and twelve sections, called *Majlis*, as follows —

Introduction, meaning of the term *Shî'ah*, fol 2<sup>b</sup>

*Majlis* I Account of the places connected with the *Shî'ahs* and the Imâms fol 8<sup>b</sup>

*Majlis* II On some *Shî'ah* tribes or families, fol 41<sup>a</sup>

*Majlis* III On the Prophet's companions (Ashâb) who professed the *Shî'ah* faith, fol 52<sup>a</sup>

*Majlis* IV On the Tâbi'in or immediate followers of the Ashâb, fol 93<sup>a</sup>

*Majlis* V On the learned men of the second generation after Ashâb, viz theologians, commentators on the Qurân, traditionists, *Shâfi's*, jurists, lecturers of the Qurân, grammarians and lexicographers, fol 111<sup>b</sup>

*Majlis* VI On the Sûfis, fol 207<sup>a</sup>

*Majlis* VII On the philosophers, 279<sup>b</sup> On fol 300<sup>a</sup> the account of *مسجد الحسن بن محمد الجعفری* ends with the words *در رساله در* *دگر رساله در*, after which the words *در است* have been added in a later hand This is followed by a blank space, and a note in the margin says, "it was so in the original" *سجده اصل چنین بود*

*Majlis* VIII (Consisting of one *Muqaddimah*) on the famous *Shî'ah* kings, and sixteen *Junds* comprising as many *Shî'ah* dynasties, fol 302<sup>a</sup>

*Majlis* IX On the famous *Shî'ah* Amîrs, generals, etc, fol 360<sup>b</sup>

*Majlis* X On the great *Shî'ah* Wazîrs and secretaries, fol 372<sup>b</sup>

*Majlis* XI On the Arab poets, fol 395<sup>b</sup>

*Majlis* XII On the Persian poets, fol 430<sup>a</sup>

Written in fair Nasta'liq, with the headings in red Most of the folios are loose, but, fortunately, none seem missing Fol 472 is pasted over with patches in several places

Dated, Rabî' II, A H 1045 On the top of the title-page is found a seal of *محمد علی خان*, dated A H 1211 On the same page are found the seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb of Patna

## No 721

fol 606 lines 24 size 12 × 7 7½ × 4

## THE SAME

Another copy of Qadī Nur Ullah Shushtārī s Majlis ul Mu'min beginning as above

## Contents —

Introduction fol 2<sup>b</sup> \* *Majlis* I fol 11<sup>b</sup> II fol 60<sup>a</sup> III fol 77<sup>a</sup> IV fol 139<sup>a</sup> V fol 166<sup>b</sup> VI fol 304 VII fol 390<sup>b</sup> VIII fol 417 IX fol 486<sup>a</sup> X fol 499<sup>a</sup> XI fol 534<sup>a</sup> XII fol 540<sup>b</sup>

A full index of the contents is given at the beginning of the copy in a later hand

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol 300<sup>a</sup> of the preceding copy is also found here fol 414<sup>b</sup> at the end of the notice on دیگر رساله در علم رمل سمس الدس محمد الحنفی. The date of transcription given at the end of this copy is also Pahlī II ۱۰۱۵ although the general appearance of the MS would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh within gold and coloured borders with an illuminated head piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS is water stained and some of the folios are loose.

## No 722

roll 258 lines 35 size 16½ × 9½ 13 × 9

مآثر رحیمی

## MA'ÂSIR-I-RAHÎMÎ

A defective copy of the *Khatimah* of the rare work Ma'asir i Rahimî

Author Ahd ul Baqī Nahawandī عبد الباقي ناهاندي

The first eleven lines of the preface are wanting. The twelfth line runs thus —

... درین کسادى نارار سخن از صورت ... ایمن - واهد ماد  
و سخن منجان نکته شمس که صدوی - واهر \*

The author gives an account of himself and his ancestors at the end, foll 245<sup>a</sup>-257<sup>b</sup> From this account we learn that he was born in Jûlak, one of the dependencies of Nahâwand in Hamadân The date of his birth, expressed by the chronogram *باو ماند اسم خود نافی* fol 245<sup>b</sup>, is A H 978 = A D 1570 For full particulars of his family and connexions, he repeatedly refers to Amîr Taqî-ud-Dîn's *Tadkirah*, entitled Ma'âsir-ul-Khîdrîyah, which was dedicated to, and named after his brother, Âqâ Khîdr, and to Amîr Abu'l Baqâ's *Tadkirah*, dedicated to Shâh 'Abbâs The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'îl, his family left Jûlak, and settled in Nahâwand, where his ancestors received rent-free tenure from the Shâh His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzîr of Hamadân by Shâh 'Abbâs, and his two brothers, viz, Âqâ Khîdr, who was also a Wazîr, and Muhammad Ridâ, also enjoyed the warm favour of that Emperor while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm It so happened that the author's spiritual guide, Amîr Mugîs-ud-Dîn 'Alî Mahwî Asadâbâdî Hamadânî, who was *Musâhib* to the celebrated Abd-ur-Rahîm Khân i Khânân, returned to Kâshân in A H 1006 = A D 1597 and informed the author of the munificence and learning of the Khân-i-Khânân This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khîdr, who had been killed In *Dulqa'd*, A H 1023 = A D 1614, he arrived at Burhânpûr in Khândîsh, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Safar, A H 1029 = A D 1619 A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz the second son of Jahângîr), who made him the *Dîwân* of Bihâr and Patna

According to the *Târîkh-i*, Muhammadî 'Abd-ul Bâqî died in A H 1042 = A D 1632

The Ma'âsir-i Rahîmî, completed in A H 1025 = A D 1616 is

divided into an Introduction four Books and a *Khātimah*. See Elliot History of India vol vi pp 237-243. A complete copy of the work bearing the author's corrections is in the possession of the Asiatic Society of Bengal. Another is noticed in Brown's Camb Univ Lib Catalogue p 167. The work is being edited for the Bibl Indica Series by Shams ul Ulama Maulavi Hidayat Hu ayn.

The present copy comprising the *Khātimah* contains notices of contemporary philosophers physicians learned men and calligraphers military officers under the command of the Khan i *Khanan* and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy and most of the folios are out of order while patches of tinsel paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the Khan i *Khanan*'s favour. The first name mentioned is Maulana Faiz ud Din Dihlawi fol 3 of whom the notice extends to fol 4<sup>b</sup>. Nearly three fourths of fol 1<sup>b</sup> is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17<sup>a</sup> and the whole of fol 17<sup>i</sup> and 18<sup>a</sup> are blank.

Fol 18<sup>b</sup>-20<sup>b</sup> containing an account of the poet سکینی belong to the section on poets.

Fol 22 blank.

Fol 22<sup>b</sup>-23<sup>i</sup> containing notices of the poets میر محمد سرف and ملا سرفی سرحدی and عبداللہ بک ترکستانی belong also to the section on poets.

Fol 24<sup>a</sup> begins abruptly with the third *Qism* of the *Khātimah* on the military officers under the command of the Khan i *Khanan* beginning with نواب حواجہ بک مراد صوفی and ending with راجہ مادھو راجہ and the printers of Akbar's Court.

Fol 49<sup>a</sup> which opens with extracts from the poems of سکینی is a continuation of fol 20<sup>b</sup>.

The remaining portion of the work comprises biographies of poets with copious extracts from their works and ends with an account of the author and his family.

The last folio containing notices of حافظ اسماعیل - نصرانی امجدی and میر جعفر belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq within coloured ruled borders.

Not dated apparently 17th century.

Marginal notes and emendations some of which appear to be contemporary with the text are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS once belonged to the collection of books in the possession of Amân Ullah Khân Firûz Jang (d. A. H. 1046 = A. D. 1636), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar Jahângîr and Shâh Jahân. The same page also contains an *‘Aid-dîdah*, dated 14th Sha‘bân A. H. 1069.

### No. 723

fol. 134, lines 17, size  $9 \times 5\frac{1}{2}$ ,  $7 \times 3\frac{3}{4}$

مآثر الكرام

### MA'ÂSIR-UL-KIRÂM.

The full title of the work, as given in the preface fol. 3<sup>a</sup>, is مآثر الكرام (read تاريخ بلگرام). It contains biographical notices of Indian Shaykhs and ‘Ulamâ and especially of those who lived in or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author Gulâm ‘Alî Âzâd. For his life, see No. 42<sup>o</sup>.

Beginning

بسم الله المحامد ساربه الى الحمى السرمدي الح \*

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A. H. 1151 = A. D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Fasl*), is the first.

*Fasl I* Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3<sup>b</sup>.

*Fasl II* Lives of learned men of India, and more especially of Bilgrâm, fol. 77<sup>a</sup>.

The author completed the work in A. H. 1166 = A. D. 1753, and gives the chronogram *حسانه مسک* at the end.

The author who mentions himself on fol 77<sup>a</sup> concludes the work with a short account of his pilgrimage to Mecca

The second volume of the work with the special title of Sarv-i Azad is noticed under No 697

The Ma asir ul Kiram is mentioned in Rieu in p 970 The India Office Lib Catalogue No 682 See also W Pertsch Berlin Catalogue pp 566-569 where a complete list of the biographies in the second *Fasl* of the work is given

A list of the lives is given at the beginning

Fols 1-77<sup>i</sup> and from the lower half of 79<sup>a</sup> to 118 are written in a childish Indian *Ta'liq* The remaining portion is in ordinary but learned *Nasta'liq*

Dated 20th *Shawwal* The year is rendered illegible by a piece of thin paper pasted over it Apparently the copy was written in the beginning of the 19th century

### No 724

fol 300 lines 10 size 9 × 5½ 5½ 2½

روایع المعطی من ارها المرصی

## RAWA'IH-UL-MUSTAFÂ MIN AZHÂR- UL-MURTADÂ

An exhaustive work in two volumes containing notices and accounts of Imams Ulama and Saints ancient and modern

Author Sayyid Sadr ud Din Ahmad bin Karim ud Din Ahmad ul Alawi ul Musawi ul Hanafi ul Qadiri ul Buhari ul Bardawani

سید صدر الدین احمد بن کریم الدین احمد بن علی بن موسیٰ العقیلی القادری  
البخاری الباردانی

Beginning —

\* الحمد لله لمی السراء و الصراء و اسکر الله لابی اسطاء العماء الخ

The author is chiefly to be remembered as the donor of the Buhar Library (Imperial Library Calcutta) a collection of 960 Arabic and Persian MSS and 1500 Arabic Persian and Urdu books printed or lithographed

At the end of vol II the author gives a detailed account of his life and family He traces his descent from Imam Musa Kazim Sayyid Husam ud Din an ancestor of the author married the

daughter of Nusrat Shâh brother of Fîrûz Shâh and settled in Atrah, two miles from Bûhâr. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhûlsai. The author's great-great-grandfather, Sayyid Muhammad Sâdiq settled in Bûhâr. He and his wife became the disciples of Sayyid Shâh Gulâm 'Alî Dastgîr of Shâh Bâzâr. Muhammad Sâdiq had two sons, Sayyid Sadr-ud-Dîn and Sayyid Sirâj-ud-Dîn. Sayyid Sadr-ud-Dîn was studying at Muṣḥidâbâd under the protection of a noble of that place, when he made acquaintance with Mîr Muhammad Ja'far 'Alî Khân, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murḥidâbâd, Sayyid Sadr-ud-Dîn was appointed *Munshî*. He afterwards became *Mîn Munshî*, and later on the *Madân-ul-Mahâm* of the Nizâmat. After a time he returned to Bûhâr, and married Daulat-un-Nisâ daughter of Qâdî Tâlib Ullah of Jhîlû. Sirâj-ud-Dîn, his brother, was married to Hâfizah Bibî, daughter of Sayyid Bahâdur Husayn of Naldângâ in Huglî. When Lord Clive went to Muṣḥidâbâd to settle the terms of the Nizâmat, Sayyid Sadr-ud-Dîn was deputed to act on behalf of the Nâzim. He enjoyed the favour of Shâh 'Âlam, who made him trustee of the Bâ'is Hazârî Parganah, the *waqt* estate of Sayyid Shâh Jalâl ud-Dîn Tabrîzî Ganjrawân Ganj Bakhsh (معالف اوف سید سادہ حلال الدین تهری گنج رواں گنج سہ) and granted him the *A'immah Sanad* of Parganah Ranhattî. Sayyid Sadr-ud-Dîn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal Bihâr and Orissa. He founded the Jalâliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanâ 'Abd ul-'Alî Bahr-ul-'Ulûm. The date of the building is A H 1189 = A D 1775. Sayyid Sadr-ud-Dîn attached the Jalâliyah Library, now designated the Bûhâr Library to the Madrasah, and also a mosque, built in A H 1187 = A D 1773. Sayyid Sadr-ud-Dîn had a son, Sayyid Kafil-ud-Dîn the author's grandfather, and a daughter Bint-ul-Fâtimah, by his second wife Jugnâ Bibî daughter of Sayyid Wâhid 'Alî of Murḥidâbâd. By his first wife Daulat-un-Nisâ Bibî he had no children. He died, 14th Ramadân A H 1211 = A D 1796, at the age of seventy-five. Sayyid Kafil-ud-Dîn wasted his property. In his old age then reduced to extreme poverty, he became a disciple of Shâh Nûr Muhammad *Narchahband*. He married Zubaydah Bibî, daughter of Sayyid Muhammad of Huglî, and died A H 1243 = A D 1827, leaving a son, Sayyid Karîm-ud-Dîn Ahmad. Karîm-ud-Dîn married Khayr-un-Nisâ, daughter of Muhammad Sâjid Siddîqî, and died in A H 1274 = A D 1857, leaving three sons, Sadr-ud-Dîn Ahmad,

the author Sayyid Siraḡ ud Dīn Sayyid Saḡī ud Dīn and a daughter named Maṣūmah

The author was born A H 1259 = A D 1843. He received his early education from Sayyid Izad Baksh. He spent most of his time in studying particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society and served Government and the public in various capacities.

He was a good oriental scholar and we owe to him the work *Darb ul Masalib* and an edition of the *Tarikh-i-Nasab*. He is also reported to have written a reply to Shihab Nu'mani's *al-Faruq* which remains unpublished. He died in 1905 less than a year after his presentation of the Buhār Library to the Government of India.

According to the author's statement in the preface he commenced the present work in *Shahān* A H 1302 = A D 1884 and completed it 23rd *Dulhijjah* A H 1303 = A D 1885. He enumerates more than one hundred works on which he says he based his own. For further particulars of the author see preface to the Buhār Lib. Catalogue vol. 1 the *Calcutta Review* vol. iv No. 3 September 1922.

The work has been lithographed in Cawnpore A H 1307.

## No 725

fol. 331. Lines and size same as above

### VOLUME II

Continuation of the preceding MS.

Beginning —

در و سب مرض مادر و آل

Copies of some *Sanads* and certificates granted to the author and his ancestors written in a different hand are found at the end of the volume.

Both volumes are autograph copies by the author and contain numerous emendations and corrections in his hand.

Written in hasty Indian *Ta'liq*.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated Friday 27th *Safar* A H 1304



## ROMANCES, TALES AND ANECDOTES.

No. 726

foll 209 lines 25, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{4}$ .

درجۃ العرج بعد السدة

## 'I'ARJUMAT' UL-FARAJ BA'D-USH-SHIDDA'I'.

A collection of anecdotes of deliverance or escape from distress and danger translated from the Arabic work العرج بعد السدة و الصيقة

Translator Husayn bin As'ad bin Husayn ul Muayyadî ud-Dihistânî حسن بن اسعد بن حسين المودعي الدهستاني

Beginning

حمد و ندا و توبی را که بحر عقول دریای آدم از ادراک کنوراب

سکون او اسخ \*

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Hasan 'Alî bin Muhammad ul-Madâ'ini ابو الحسن علی بن محمد المدايني of Basrah who wrote several works dealing with the history of the early Arabs and Islamism and died in Bagdâd A H 224 or 225 = A D 839 or 840. It has been shown by Drs Rieu Ette and others that the real author was Abu 'Alî ul-Muhassin bin Abul Qâsim 'Alî, better known as Qâdî ut-Tanûkhî ابو علي القاسم علي المتوكل فاصي who died in Basrah, A H 384 = A D 994. In the body of the translation Qâdî Tanûkhî is repeatedly mentioned as the real author of the Arabic original, and in the third Hikâya' of Bâb vi fol 154<sup>r</sup>, he is distinctly said to be the author.

مولد ، کتاب گوید پدر من قاسم المتوکی حکایب کرد

که فصلی کرج بعدا مددا نامی معوض بود \*

(The author of the book says — My father Qâdî Abul Qâsim ut-Tanûkhî relates, ' etc )

The present translation was made by the order of the Wazîr Izz ud-Dîn Tâhî bin Zingî ul-Faryumadî العز الديني طاهر بن زنگي الفريهمادي

نومدی probably about the middle or in the latter half of the sixth century of the Hijrah at any rate as Dr Etthe Ind Office Lib Cat No 733 says before Awfi who quotes the work in his جامع الکتاب (see the following No)

The work is divided into thirteen *Babs* each of which contains a number of stories. The second folio of our copy is followed by a large lacuna and a great portion of the preface together with almost the entire first *Bab* is wanting.

For further particulars of this well known work see Rieu ii p 752 W Pertsch Berlin Cat p 982 J Aumer p 56 The Ind Office Lib Cat Nos 733-738 Cat des MSS et Xylographes p 408 G Flügel iii p 451 etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar new ed Paris 1883.

Written in ordinary Naskh

Not dated 19th century

The original folios are mounted on new margins

### No 727

coll 466 lines 31 size 12 × 8 1/2 9 1/2 × 6 1/4

جامع الحكایات

### JÂMI'-UL-HIKÂYAT

An old and complete copy of the famous work Jâmi' ul Hikayat containing a vast collection of stories and detached narratives with miscellaneous notices based on historical works or oral information.

Author Nur ud Dîn Muhammad Awfi نور الدین محمد عوفی

Beginning —

حمد محمد مددی را که از بدایت صباح و خوار تا غایت رواج عدم

هرچه هست در حد ناساهی است الهی •

The full title of the work is given on fol 3 in agreement with Hay Khal vol ii p 510 and many others is جامع الکتاب و الروایات Dr Etthe Ind Office Lib Cat No 600 however entitles it حوامع الکتاب والروایات apparently for the reason that حوامع and not جامع rhymes with الروایات.

Nur ud Dîn Muhammad Awfi is the author of the well known earliest Persian *Tadhkirah* کتاب التذکیر (described by Bland J P A S vol ix pp 112-126) which he dedicated to Sultan Nasir ud Dîn

Qubâchah's Wazîr 'Ayn-ul-Mulk Husayn ul-Ash'arî 'Awfî lived in Dihlî during the time of Sultân Shams-ud-Dîn Îltamîsh (A H 607-633 = A D 1211-1236). He commenced this work at the desire of his former royal patron, Sultân Nâsir-ud-Dîn, after whose fall he attached himself to the Court of Sultân 'Îltamîsh, and completed it for the latter's Wazîr, Qiwâm-ud-Dîn Muhammad bin Abû Sa'îd ul-Junaydî.

For further particulars of the work and the author see Habîb us-Siyar, vol 11, juz 4, p 163 Târikh-i Fushhtah, vol 1, p 117, Sprenger, Oude Catalogue, pp 1-6, Ethé, Bodl Lib Cat, Nos 324-331, Ethé, Ind Office Lib Catalogue, Nos 600-604, Rieu, 11, p 749, G Flugel, vol 1, p 410, Elliot, Hist of India, vol 11, pp 155-203, Mélanges Asiatiques, vol 111, p 728, Ouseley's Travels, vol 11, p 363. The contents of the work have been described in Rieu, *loc cit*.

The work is divided into four *Qisms*, each subdivided into twenty-five *Bâbs*.

An old copy. Written in learned Naskh. The letter *Dâl* is always dotted.

Not dated, 15th century.

No 728.

fol 298, lines 15, size  $8 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 3$

طوطي نامه

## TÛTÎ NÂMAH.

The popular 'Tales of a Parrot'

Author Diyâ-ud-Dîn Nakhshabî مضاء الدين نكشابهى

Beginning —

مداحاب بحسب رازن الدعاب فى كرامه رازن وحوش الح \*

The author, a native of Nakhshab, led a pious life in Badâ'un, and died, according to the Akhbâr-ul Akhyâr, p 119, A H 751 = A D 1350. Other works left by him are کلیات و سرگشته - سلک سلوک. گلربر - لب الندا - حرات. See Elliot, History of India, vol vi, p, 485, and Rieu, 11, p 740.

The work, containing fifty-two stories, was composed in A H 730 = A D 1330.

Comp Rieu ii p 753 W Pertsch Berlin Catalogue p 985  
 Zeitschrift der D M G vol xxi p 505 J Aumer pp 53 and 54  
 Etbe Bodl Lib Cat Nos 444-448 Etbe Ind Office Lib Catalogue  
 Nos 743-754 etc etc It has been translated into English  
 by M Gerrans London 1792 A Turkish imitation of the work has  
 been translated into German by George Rosen Leipzig 1858 For  
 an abridged version of the *Tutı Namah* by Qadiri see Etbe India  
 Office Lib Catalogue No 752

The work has been repeatedly lithographed in India

Written in ordinary *Naskh* with occasional marginal notes

Dated 4 H 1057

### No 729

fol 126 lines 19 size  $8\frac{3}{4} \times 5\frac{3}{4}$   $7 \times 4\frac{1}{4}$

#### THE SAME

Another copy of *Nakhshabi's Tutı Namah*

Written in fair *Nasta'liq* with the headings in red

Dated 7 *Shaban* 4 H 1150

### No 730

fol 197 lines 23 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{3}{4}$

نسيم الربع

### NASIM-UR-RABI'

A vast collection of sayings and anecdotes of prophets kings  
 nobles and saints illustrating religious moral intellectual or divine  
 qualities and the opposite vices translated from the famous work  
*Rabi ul Abrar* of Abul Qasim Mahmud bin Umar uz Zamakhshari  
 (d 4 H 538 = A D 1143)

The translator does not reveal his name The Arabic original  
 is mentioned in Haf *Khal* vol iii p 344 and in a note written in  
 a later hand on the margin of p 345 of the Library copy of the said  
 work a Persian translation of the work is ascribed to Mulla Qiwan  
 ud Din ملا قوام الدین who it is said there made it during the reign  
 of Abu l Fawaris Shah *Shuja*

## Beginning

حمد للمعدود مددعی را تقدسہ ، اسماءہ کہ بتائبر صبح اقبال از مطلع

آمال ہی حکم مطاع او طالع نکود \*

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Dîn Abîl Fawâris Shâh Shujâ' dedicates the work to his Wazîr, Amîr Salgar Shâh Shâh Shujâ', the second King of the Mazaffarî dynasty, reigned from A H 750-786 = A D 1357-1384. The celebrated Hâfiz of Shîrâz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p 714, the Arabic original is divided into ninety-eight chapters, but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS, is noticed in the Bûhâr Library Catalogue, vol 1, p 332.

Written in fair Naskh

Dated, 27 Rajab, A H 993

Several seals of the nobles of Shâh Jahân's Court, and one of محمد حار الله حار (موی), dated A H 1163, are found on the title-page.

## No. 731.

fol 370, lines 15-19, size 10 × 6½, 7 × 4

انوار سہیلی

## ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalîlah and Dimnah

Translator Husayn bin Alî ul-Wâ'iz Kâshifî علی الواعظ <sup>بین بن علی</sup> (see No 498) کاشفی

The copy is slightly defective at the beginning, and opens abruptly thus —

ابن کلام سعادت فرجام آنسب کہ ای دعوات کنندگان عالمیان الح corresponding with the first line, page 4, of J Ouseley's edition, 1851

It would appear from the preface that the work is a modernized version of Nasr Ullah bin Muhammad bin Hamîd's older Persian translation of Al-Muqaffâ's Arabic text, which was made at the request of Nizâm-ud-Dîn Amîr Shaykh Ahmad ul-Suhaylî (d A H 907 = A D 1501), who was a disciple of Shaykh Âdarî and a favourite of Abu'l Gâzî Sultân Husayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work see Rieu n p 56 Etthe Bodl Lib Cat Nos 431-437 Etthe Ind Office Lib Cat Nos 757-766 Cat des MSS et Xylographes p 409 Haj Khial vol v p 239 Zenker i pp 83 and 84 The work has been edited Calcutta 1804 1816 1824 etc Hertford (by Charles Stewart) 1805 (by J W Ouseley) 1851 lithographed A H 1270 and translated into English by E B Fastwick Hertford 1854 by A N Wollaston London 1878 Part of the work have been printed (with a translation) in the Asiatic Journal vol v in Iangle's Chrestomathy and in Spiegel's Chrestomathia Persica pp 23-40 which last editions have been translated into German by H Fthé (Morgenlandische Studien Leipzig 1868 pp 147-166) See also A Rogers Persian Anthology London 1889 pp 5-47 where some miscellaneous verses have been published in an English translation

Written in various hands

Dated A H 1218

### No 732

foli 245 lines 15 size  $9\frac{1}{4} \times 5\frac{1}{4}$   $6\frac{1}{4} \times 3$

### لطائف الطوائف

### LATÂ'IF-UT-TAWÂ'IF

A collection of jests and witty sayings about the different classes of men

Author Ali bin Husayn ul Waz ul Kashifi علي بن حسن الواعظ الكاشفي  
مرتبہ صغی

Beginning —

بعد از ادای لطائف بحمداد الهی و طائف صلوة حضرت رسالت  
بداهی علیه رآله صلوة علیہ \*

Ali bin Husayn better known as Safi was the son of the author of the Anwar i Suhayh (see No 731) It would appear from the preface that after the author's release from one year's imprisonment at Harat he in A H 939 = A D 1532 went to Garji tan where he was favourably received by Sultan Shah Muhammad for whom he wrote the present work

It is divided into fourteen Bahs according to the persons or classes of men to which the stories relate as enumerated in the preface foli 3<sup>b</sup>-4<sup>a</sup>

## 1 Relating to the Prophet

در بیان استحداث و ذکر رسمی از مطائنها که بنعمت صلی الله علیه و سام ناصحانه فرمودد \*

## 2 Relating to the Imâms

در ذکر رسمی از نکات شریعه و حکایات لطیفه ائمه معصومین صلوات الله و سلامه علیهم اجمعین با حواص نویس الحج \*

## 3 Relating to Kings

در ذکر حکایات لطیفه ملوک ، و حکام و طرایه ، سلاطین ادب الحج \*

## 4 Relating to Amîrs, royal favourites, Wazîrs and high officials

در ذکر لطائف ، امرا و معربان و طرائه ، وزرا و ارباب دیوان \*

## 5 Relating to men of letters, Munshîs, courtiers and brave men

در لطائف ، ادیبان و مدسسان و ندیمان و سناهندان و دلبران در مضاطره ناسناهان \*

## 6 Relating to Arabs of the desert, grammarians, orators, etc

در لطائف ، اعراب و نکات و محاکم و بلغا و ذکر رسمی از حکم و احوال ایسان \*

## 7 Relating to Shaykhs, 'Ulamâ, Qâdis Jurors, etc

در لطائف ، مسایح و علما و فضا و فعا و واعظین \*

## 8 Relating to philosophers, ancient and modern, physicians, interpreters of dreams, astrologers

در لطائف ، حکمای متقدمین و متأخرین و حکایات عجبه اطبا و معترین و منجمین \*

## 9 Relating to poets, etc

در لطائف ، شعرا و بدیهه گفتن ایسان در محاکم و ذکر رسمی از عجاظه صنائع شعری و بدائع فکری ایسان \*

## 10 Relating to male and female wags

در لطائف ، ظریفان از مردان و زنان \*

## 11 Relating to misers, gluttons and parasites

در حکایات و لطائف ، سخیلان و در حواریان و طفلان \*

12 Relating to greedy men thieves beggars blind and deaf  
men

در لطائف طامعان و در دانی گدایان و کوران و کران \*

13 Relating to children and slaves

در لطائف کودکان و غلامان و کنبران و برک \*

14 Relating to simpletons liars and impostors

در لطائف حکایات ابلهان و کدایان و مهملان الخ \*

Spaces for rubrics are left blank in several places

The work is also known as طائف النظراف

Written in ordinary Ta liq

Not dated 18th century

The first and the last fifteen folios are supplied in a later hand

A seal dated A H 1237 and bearing the inscription بواب ناظر سند  
is found on fol 2<sup>a</sup>

### No 733

fol 194 lines 15 size  $9 \times 7\frac{1}{4}$   $7 \times 4\frac{1}{2}$

#### THE SAME

Another copy beginning as above

Written in ordinary Ta liq

Dated A H 1246

Scribe معاری لعل

### No 734

fol 175 lines 15 size  $9\frac{1}{4} \times 5\frac{1}{4}$   $6\frac{1}{4} \times 3\frac{1}{2}$

#### THE SAME

Another copy A few lines at the beginning are wanting and  
the MS opens abruptly thus —

ممن (سندة ندس) ، حور بهست محلد

The last four lines are also wanting

Written in ordinary Ta liq

Not dated 19th century

VOL VIII



## No. 735.

fol 306; lines 17; size  $19 \times 8$ ,  $9\frac{1}{2} \times 5$ 

عیار دانش

## 'IYÂR-I DÂNISH.

A modernized version of Kalilah and Dimnah.

Author Abul Fadl bin Mubârak (see No 552)

Beginning

سپاس ازل و اند خداوندی را که ار کران ما کران اله \*

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Husayn Wâ'iz Kâshifi (See No 731) He did so, restoring the two introductory chapters omitted by the latter The date of completion of the work, given at the end fol 303<sup>a</sup>, is A H 996 = A D 1588 Comp Rieu, II, p 756, W Pertsch, Berlin Catalogue, p 974, J Aumei, p 47, G Flugel, III, p 286, Ethé, Bodl Lib Catalogue, Nos 438-440, and Ind Office Lib Catalogue, Nos 767-777

Written in large Ta'liq, with an illuminated head-piece, by order of هری نایلو (?) at Lucknow

Dated, A H 1223 = A D 1808

## No. 736.

fol 248, lines 15, size  $9\frac{1}{4} \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$ 

## THE SAME

Another copy of the preceding work

The top of the folios towards the end of the copy are pasted over with thick patches

Written in ordinary Ta'liq

Dated, 1319 Fasli

## No. 737.

fol 193, lines 14, size  $9 \times 8$ ,  $6\frac{3}{4} \times 5\frac{3}{4}$ 

## THE SAME

Another copy, beginning as usual

A damaged copy, written in Nîmshikastah

Dated A H 1225

Scribe انور لال

No 738

foll 318 lines 23 size  $9\frac{1}{4} \times 5\frac{1}{2}$   $8 \times 4\frac{1}{2}$ 

ردہ المکالمی

## ZÎNAT-UL-MAJÂLIS

A vast collection of historical anecdotes and stories moral sayings and other miscellaneous notices

Author Majd ud Din Muhammad ul Hasanî معبد الدین محمد الحسنی

Beginning —

بہائی نامند شاہی و حمد نامند سرور  
برائے سراسر کہ سدھر دو کون آرو معصور

The author who lived in Persia under Shah Abbas I began the work in A H 1004 = A D 1596

A very full description of its contents is given in Rieu ii p 758

Printed in Teheran A H 1270

Written in ordinary Nasta'liq

Dated A H 11 (Sic)

Scribe کمال الدین

No 739

foll 256 lines 31 size  $13\frac{3}{4} \times 8\frac{3}{4}$   $9\frac{1}{2} \times 5$ 

ردہ الرموز

## ZUBDAT-UR-RUMÛZ

The popular romance of Hamzah the uncle of the Prophet

Author Haji Qissah Khwan Hamadani حاجی قصہ خوان ہمدانی

Beginning —

\* حلامت کلمات راویان احبار و سخن برداران عالمعداد الہی

We learn from the preface that in A H 1022 = A D 1613 the author came from Iraq to Haydarabad and got access into the

court of Sultân Muhammad Qutub Shâh, i.e., 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672). He had brought with him several copies of the romance of Hamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following

- حواصی عدد القادر صراعه - حواصی شعیب ، بریدری - مولانا ابو المعالی سنانوری  
 زاری اس زاری and امرنارگان ترمذی - حلال دلخی - مسعود مکی

As for the origin of this romance we are told in the beginning of the preface that, after the death of Hamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ûd Makki a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ûd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings, that the Persian version is due to Abu'l Ma'âlî Nîshâpûrî and Jalâl Balkhî, and that Sûltân Husayn Mushâtâqî wrote the story from its beginning down to the captivity of Îraj.

The present version is divided into numerous sections, unnumbered. Hamzah is always designated as صاحب فران. The MS is defective towards the end. It begins with an account of the birth of Bûzarchmîhr, and breaks off in the middle of the account of Qâsim and Badî'uz-Zaman's march against 'Ajam, with the following words —

... و بر بدیع نگاه کرد و که ، چه کم بدیع که

Comp Rieu, n, p 760, J Aumer, p 55, Ouseley Collection, No 430, Bibliotheca Sprenger, No 1628, Ethé, Bodl Lib Catalogue, No 473, Ethé, India Office Lib Catalogue, Nos 784-785, Bûhâr Lib Catalogue, vol 1, Nos 462-463, Garcin de Tassy, Histoire

de la litter Hind 2nd ed vol 1 p 236 A Turkish version of the romance is noticed in G Flugel II p 29

The Distan i Amir Hamzah has been lithographed at the Nawal Kishore Press An enlarged version has been printed in seven volumes Teheran A H 1274

Written in fair Nasta liq with an illuminated but faded Unwan in the beginning

Not dated 18th century

Several seals of the late kings of Oude are found on the title page

The MS is water stained

No 740

foli 288 lines 17 size 9½ x 6 7 x 4

احسن الحكايات

## AHSAN-UL-HIKÂYÂT

A collection of thirty one anecdotes

Beginning —

سناس حدارند سخی افری را نه سخی ادا بنوان نمود \*

It would appear from the preface that the author who does not reveal his name was a courtier of Zafar Khan (i.e. Ahsan Ullah Zafar Khan Ahsan the governor of Kabul and Kashmir an autograph copy of whose Kulliyat has been noticed under No 329) It is said that in A H 1041 = A D 1632 when Zafar Khan took charge of the government of Kashmir he found there Hafiz Muhammad Rida an old man of ninety years of age who during the fifty years of his life in India had travelled to distant parts of India and had finally settled in Kashmir This Hafiz says the author occasionally visited the governor and pleased him by narrating interesting anecdotes and events of most of which he had been an eye witness As these anecdotes were of true events the author was requested by Zafar Khan to write them down in the form of the present book The work is named after the author's patron It is further stated that in A H 1053 = A D 1643 Hafiz Muhammad Rida went on a pilgrimage to Mecca and died in Madinah on his way back to home

The anecdotes are for the most part connected with well known Moslem rulers and kings

Occasional marginal notes

Written in ordinary Indian Ta liq

Dated Dulhijjah A H 1259

## No. 741.

fol 245, lines 17, size  $12 \times 7\frac{3}{4}$ ,  $9 \times 4\frac{3}{4}$ .

بهار دانش

## BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author Shaykh 'Inâyat Ullah سیح عنایت الله

Beginning

واتحه کتاب مستطاب آفریدس و پیرایه صحیفه داس و ندس الح \*

The author, who, according to Rieu, p 765, died in 19 Jumâda, I, A H 1088 = A D 1677, completed the work in A H 1061 = A D 1651

The work is preceded by a preface of the author's younger brother and pupil, Muhammad Sâlih Kanbû, the well-known author of the 'Amal-i Sâlih (see No 569)

For editions and translations, see Rieu II, p 765, and Ethé, Ind Office Lib Catalogue, No 806

Written in fair Indian Nasta'liq with an illuminated head-piece.

Not dated, 19th century

## No. 742.

fol 380 lines 13-16, size  $10 \times 6\frac{1}{2}$ ,  $7 \times 3\frac{1}{2}$

## THE SAME

A modern and slightly defective copy of the Bahâr-i Dâni<sup>sh</sup> beginning as usual

The last folio is missing

Written in cursive Ta'liq

Not dated, 19th century

## No. 743.

fol 111, lines 11, size  $9\frac{3}{4} \times 7\frac{3}{4}$ ,  $8\frac{1}{4} \times 6$

قصه کامرؤ

## QISSAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ

Beginning —

قصه برادران (یرادران) عرایه، آواز و داستان طبراران سواح زورگار

In Rieu n p 763, and Etthe India Office Lib Catalogue No 821 the work is ascribed to Mir Muhiammad Kazim Husayni with the *ta'alluq* Karim who was in the service of Abd Ullah Qutub Shah (reigned A H 1035-1083 = A D 1626-1672) and whose poetical works are noticed by Rieu n p 683. At the end of the present copy the work is ascribed to Nawwab Himmat Khan son of Khan Jahan Khan. In the beginning of his *Ma'aruf* entitled Dastur i Himmat which treats of the story of Kamrup and Kamlata, Murad says that his patron Himmat Khan wrote the story in prose, and that he versified it under the title Dastur i Himmat (see Rieu p 697).

Mir Isa received the title of Huninat Khan from Aurangzib and died in A H 1092. See Ma'asir ul Umara.

Comp W Pertsch Berlin Catalogue p 995 Sprenger Oude Catalogue p 406

The work has been translated into English by W Franklin London 1793

Written in careless Nasta'liq

Dated A H 1109

Scribe مریکب الله

No 744

foli 10 lines 8 size 10½ x 7 " x 3½

قصه سلمان فارسی

## QISSAH-I SALMÂN FÂRSÎ

The story of Salman Farisi's conversion to Islam as narrated by Ibn i Babuyah (d A H 381 = A D 991)

Beginning —

اس بابوہ علیہ الرحمہ بسند معتبر از حصص موسیٰ بن جعفر علیہ

السلام روایت نموده الھ \*

There is no preface to the work nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as قصه حصص سلمان فارسی

Written in beautiful Nasta'liq

Not dated apparently 17th century

The original folios are placed in new margins

No. 745.

foll 156, lines 15, size  $10 \times 6\frac{1}{2}$ ,  $7\frac{1}{2} \times 4$ 

رياض الكمال

## RIYÂD-UL KAMÂL.

A Persian romance, written in imitation of the story of Hamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world

The first three pages are blank, and the MS opens abruptly thus

امرای - وهر مرهنگ دره التاح سلطه ، گوهر سحرع حلامه \*

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muhammad Shâh surnamed Raushan Akhtar (A H 1131-1161 = A D 1719-1748) The author divided the work into seven *Qism*, each devoted to an *Iqlîm* in which the story of some great king is related The title of the work gives the date of its composition, A H 1133 = A D 1721

In the conclusion the author says that this is the first *Jild* of the Riyâd-ul Kamâl, and that, if chance favours him, he will shortly write the second *Jild*

The present MS, comprising the story of Khâwar Shâh and Khwurshîd Laqâ, the daughter of the emperor of China, ends with an account of Jâbalsâ and Jâbalqâ

Written in beautiful Nasta'liq, on gold-sprinkled paper, within gold-ruled borders The first two pages are beautifully illuminated

The original folios are mounted on new margins

Not dated, 19th century

Scribe نظام الدین اصاری

No. 746.

foll 152, lines 11, size  $9 \times 6$ ,  $6 \times 3$ 

بکاولی

## BAKÂWALÎ.

The popular story of prince Tâj-ul Mulûk and Bakâwali

Author 'Izzat Ullah Bangâlî عرب الله بنگالی

Beginning as in the Berlin copy —

در یک دینار ستمی تمام ستمی ابروی که فعل کجسته دینار الح \*

It would appear from the preface that the author translated this work from Hindustani. He commenced it before A H 1134 = A D 1722 at the request of his intimate friend Nazar Muhammad (not Muhammad as given in Etbe Ind Office No 928) whose sudden death in Dulhijjah in the same year gave the author a very severe shock and interrupted the continuation of the work. Subsequently he completed it at the request of some other friends.

Comp W Iersteh Berlin Catalogue p 996 where the name of the author appears as Inayat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Etbe Ind Office Lib Catalogue No 829. This Persian version has again been translated into Hindustani by Nihal Chand under the title of مدمع عسی (see Gooli Bukawulee Hindustani by Nihal Chand preface by J Gilchrist Calcutta 1804 translated into French by Garein de Tassy in the Revue d Orient 1858). A Hindustani adaptation of the story entitled گلزار بسم in verso was composed by Pandit Daya Shankar in A H 1274 = A D 1838. See Sprenger Catalogue p 629.

The present MS is defective towards the end and breaks off with the following words in the course of the story of Bahram's arrival in the island of Firdaus —

\* دانه نگاش بر سب آینه اوند

Written in legible Indran Ta liq

Not dated 19th century

No 747

foil 44 lines 10 size 8½ x 5 5½ x 3

قصه مهر حسن و زین افرور

## QISSAH-I MIHR JABĪN WA NAYYAR AFRŪZ

A Persian story on the love adventures of Mihr Jabīn and Nayyar Afruz

Neither the author's name nor the title of the work is found



anywhere In the beginning the author designates himself **نول** ,  
but in the subscription he is called **کسه** , نول

Written in beautiful Nîm Shikastah on floral designed paper,  
with an illuminated head-piece

Dated, Rabî I A H 1150

No. 748.

fol 808 , lines 25 , size  $13 \times 7\frac{1}{4}$  ,  $10\frac{1}{2} \times 5$

ناله عبدالیہ

## NÂLAH-I 'ANDALÎB.

The romance of the Prince Mihr-i Jahângîr, the son of Falak Qadî and grandson of 'Aîsh Âshiyân, the king of Rûm and Arabia, and his friend Mâh-i Munîr, the son of the Prince's Wazîr, transformed by a bogus Faqîr, one of them into a nightingale and the other into a rose Hence the story is sometimes styled **گل و بلبل**

Author Khwâjah Muhammad Nâsir Muhammadî poetically  
surnamed 'Andalîb **خواجہ محمد ناصر محمدی المتحلی بہ عدلیہ**

Beginning

\* الحمد لله الرحيم الذي خلق الانسان و علمه البيان ألع

The author, a great Sûfî of his age, was a lineal descendant of the celebrated Saint Khwâjah Bahâ-ud-Dîn, the founder of the Naqshbandî order ' See Majma'-un Nafâ'is, vol 11, fol 324<sup>b</sup>, Gul-i-Ra'nâ, fol 182<sup>b</sup> The author left three sons, of whom the second, Khwâjah Mîr Dard is the author of several works on Sûfism Arzû, in his Majma'-un-Nafâ'is, claims to have enjoyed the author's favour for thirty years The author's son, Khwâjah Mîr Dard, in the conclusion of his Sham'-i-Mahfil (see No 1412), says that his father died in A H 1172 = A D 1759

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Sûfism and theology, as well as the doctrines of ethics, moral principles, etc The author therefore expounded these subjects in the form of the present interesting and expressive romance illustrating it by quotations from the Qurân, the sayings of the Prophet and other great men The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story and this was written down verbatim by Khwajah Mir Dard in his absence the author's friend Bidar performed the same duty In the absence of both the author took upon himself the task of writing The date of composition A H 1153 = A D 1740 is expressed by the chronogram سنة عبد الله  
گلشن عباس

A full list of the contents is given in foll 1-14

Written in fair Fa hq

Not dated 19th century

No 749

foll 201 lines 20 size 12 x 6 9 1/2 x 5 1/2

نوسان خیال

## BŪSTĀN-I KHAYĀL

The most popular and the longest Persian romance It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind

Author Muhammad Taqī ul Jafarī ul Husaynī poetically sur-  
محمد تقی الجعفری محمد تقی الجعفری

The author a native of Ahmedabad in Gujarat was a pupil of the poet Sabit He came to Bengal in the time of Ali Warda Khan and died A H 1173 = A D 1760 He devoted more than fourteen years to the composition of the work It comprises no less than fifteen volumes He commenced the first volume in A H 1153 = A D 1742 at Shah Jahanabad and the last at Murshidabad A H 1169 = A D 1755 and completed it in the month of Dulhijjah of the same year The author dedicates the work to his patron Nawwab Rasūl Khan Bahadur popularly known as Mirza Muhammad Ali Rafi Ullah and his brother Nawwab Muhammad I haq Khan and Nawwab Mirza Ali Khan

The whole work consists of three great Bahār divided into volumes some of which are again subdivided into *Gulshan Gulzār Shatr* etc

The first Bahar styled Mahdi Namah نامه مهدی serves as a sort of *Mugaddimah* or introduction to the whole work and consists of two volumes It treats of the history of Sultan Abul Qasim Muhammad Mahdi and of other ancestors and predecessors of Sultan Mu'izz ud Din The second Bahar styled Mu'izz Namah نامه معز or

Qâ'im Nâmah نامہ قائم, relates the history of Mu'izz-ud-Dîn, designated Sâhib Qirân-ı Akbar, that is to say, Khalîf al Qâ'im bi Amrillah. It is subdivided into a *Maqaddimah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzâr*. The second *Bahâr* comprises volumes three to seven. The third *Bahâr*, styled Khawshîd Nâmah, comprising volumes eight to fifteen, relates the adventures of Shâhzâdah Khawshîd Tâj Baksh and Shâhzâdah Badr-ı Munîr, respectively designated Sâhib Qirân-ı A'zam and Sâhib Qirân-ı Asgar. It is subdivided into seven books جلد, the second of which consisting of two *Daftar* or *Shatr*, has the special title of Shâh Nâmah-ı Buzurg شاهنامه بزرگ. Comp Rieu, II, p 770, J Aumer, p 57, Ethe, Bodl Lib Catalogue, No 480, Ethé, India Office Lib Catalogue, Nos 833-845, Bûhâr Lib Cat, vol 1, Nos 445-460. An abridged Urdû translation of the work, styled Zubdatul-Khayâl, was edited by 'Âlam 'Alî of Karâyah Calcutta, 1834, see Garcin de Tassy, *Histoire de la Littérature Hindoue*, I, p 186.

The present MS, comprising the first volume of the first *Bahâr* begins thus

سازگار ، الدی جعل فی السماء بروجاً الخ \*

Written in Nîm Shikastah

Not dated, beginning of the 19th century

### No 750

fol 368, lines 15, size 10 × 6, 7 $\frac{3}{4}$  × 4 $\frac{1}{2}$

#### THE SAME WORK

The second volume of the first *Bahâr*

Beginning —

دکتر دین سلطان ابو العاسم محمد مهدی و ناسا، رادگان و بعضی  
امراء عرب . نعلۃ این اخبار از تساه بعضی چمن آورده اند \*

Written in ordinary Ta liq

Not dated, 19th century

## No 751

fol 30 lines 19 size  $12 \times 8\frac{1}{2}$   $9\frac{1}{4} \times 6\frac{1}{4}$

## THE SAME WORK

Fol 1-54 The *Muqaddimah* of the second *Bahar* or the third volume

Beginning —

هرگونه سنانس که در دل هر سنانس کمدده نگردد \*

Fol 56-170 The fourth volume

Beginning —

اندای سخن بنام خدا سب

This portion is dated 17 *Shaban* A H 1274

Fol 171-350 The fifth volume

Beginning —

بعد از حمد و ثنای حضرت رب العالمین نعم دلکسای سعد  
المرسلین \*

The third and fourth volumes are written in *Nim Shikastah*  
the fifth in *fair Ta liq*

## No 752

fol 103 lines 14 size  $12 \times 9$   $9 \times 6$

## THE SAME WORK

The sixth volume

Beginning —

حمدی که اگر بنام درناهای روی زمین مرکب سود الح \*

Spaces for headings are left blank throughout the copy

Written in ordinary *Ta liq*

Not dated 19th century

Scribe محمد احسن

## No 753

fol 282 lines 15 size  $9\frac{1}{4} \times 6$   $6\frac{1}{4} \times 3\frac{1}{4}$

## THE SAME WORK

The seventh volume

Beginning —

بسم حدائی که از مسد ، خاک

Written in ordinary Nîm Shikastah

Dated, 10 Dulqa'd, A H 1235

### No. 754.

fol 329, lines 21, size  $13\frac{3}{4} \times 9\frac{1}{4}$ ,  $10 \times 6\frac{1}{4}$

#### THE SAME WORK

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' لد سوم - بعد از بهار دوم, begins thus

بعد حمد و سرت و الف الامم ال جلالة و عم دواله و بعد ، رسول  
الكرام آله \*

Written in Nîm Shikastah

Not dated, 19th century.

### No. 755.

fol 407, lines 21-23; size  $11 \times 7$   $8 \times 5$

#### THE SAME WORK

The eighth volume

Beginning —

ادای حمد و سپاس و الف العالمین حکم علم و بعد ، درود سید  
المرسلین آله \*

Written in different hands

Not dated, 19th century

The paper towards the beginning of the copy is becoming brittle

### No. 756.

fol 108, lines 18-21, size  $11\frac{3}{4} \times 7\frac{1}{4}$ ,  $9 \times 5\frac{1}{2}$ .

#### THE SAME WORK

The ninth volume

Beginning

بعد از سپاس و ستایش خداوند عفو الریم و الصلوة \*

The copy is defective towards the end and breaks off with the following words —

مَیْدَرِنا حود مکر کرد که کاری بر آید از همی راه حواهد بر آمد و آن  
مسکلی است برگشته درد حشر آمد و گفت \*

Written in different ordinary hands

Not dated 19th century

\*

### No 757

fol 244 lines 15 size  $9 \times 5\frac{3}{4}$   $6\frac{1}{2} \times 3\frac{1}{2}$

#### THE SAME WORK

The tenth volume (first *Daftar* or *Shahr*)

Beginning —

دیکو درین محتامد و عالی درین اندیشه سراوا حناص حصرت حالی  
الغیرانیسب الح \*

Written in ordinary Ta liq

Dated 12 Rājab 1227 Fash

### No 758

fol 216 lines 22 size  $12 \times 7\frac{1}{4}$   $9\frac{3}{4} \times 5\frac{1}{4}$

#### THE SAME WORK

Another copy of the tenth volume beginning as above —

دیکو درین محتامد و عالی درین اندیشه الح \*

Written in Nim *Shikastah*

Not dated 19th century

### No 759

fol 263 lines 25 size  $12 \times 8\frac{1}{4}$   $9\frac{3}{4} \times 5\frac{1}{2}$

#### THE SAME WORK

The tenth volume (second *Daftar* or *Shahr*)

Beginning —

اعار دینر دوم از کتاب شاهنامه فردک که \* ل ا بر احوال  
طغر مال الح \*

Written in hasty Ta'liq  
Not dated, 19th century

## No. 760.

fol. 180, lines 19, size  $13\frac{1}{4} \times 9$ ,

## THE SAME WORK

The eleventh volume

Beginning —

انواع مکتوب و ستایس و اقسام شکر و بنایس الح \*

Written in different hands

Not dated, 19th century

## No 761.

fol. 299, lines 19, size  $12\frac{1}{2} \times 8\frac{1}{2}$ , 9

## THE SAME WORK

Fol. 1-144 This portion, called in the sub- sion 'the fifth  
*Jild* of the *Khurshîd Nâmâh* ' بهکم خورشید نامه تمام شد , cor-  
responds to the twelfth volume of the entire work

Beginning

ربان انسان شمع انجمن سخن وقتی تواند شد الح \*

Fol. 145-299 This is called 'the sixth *Jild* of the *Khurshîd Nâmâh* ' حلد سیم خورشید نامه , and forms therefore the continuation of the preceding portion

Beginning

اما راویان احبار و بافلان آثار چندن روایه کرده اند که چون صاحبقران

اکثر بوسه درجه الح \*

Written in *Nîm Shikastah*

Not dated, 19th century

## No 762

fol 272 lines 25 size  $12 \times 8 \frac{1}{2}$   $9 \frac{1}{2} \times 5 \frac{1}{2}$

## THE SAME WORK

Another copy of the twelfth volume beginning as above

Written in hastv Ta hq

Not dated 19th century

Some folios at the beginning are damaged by worms

•

## No 763

fol 172 lines 19 size  $11 \times 9 \frac{1}{4}$   $9 \frac{1}{4} \times 6 \frac{3}{4}$

## THE SAME WORK

This volume called the third *Jild* of the third *Bahar* | حلد سوم  
 begins thus —  
 اربع انواع بنا و اقسام ستاس بنا اندبا سراوار حداث معدس

• حدادندسب اله

Written in ordinary Indian Ta hq

Dated 11 *Shawwal* A H 1257

## No 764

fol 473 lines 19 size  $13 \times 9 \frac{1}{4}$   $9 \times 6$

## THE SAME WORK

This MS comprises three books

Foll 1-141 In the colophon this is called the first *Shatr* of the  
 fourteenth *Jild* | تمام سد سطر اول از حلد چهاردهم نوسن حنال  
 Beginning —

اعار حلد چهاردهم از کتاب نوسن حنال که مستمل اسب بر احوال

• صاحبقران اصغر اله

The transcription of this part was completed Muharram A H  
 1255 in the house of Maulavi Alam Ali at Mahdi Bag Calcutta

Foll 142-237 The second *Shatr* of the preceding *Jild*

Beginning —

اعار سطر دوم از حلد چهاردهم که مستمل اسب بر در فصل



This *Shah* is dated, 5 Dulqa'd, A H 1254

Foll 238-473 Second of the two *Fasl* of the *Khâtimah* or the fifteenth volume of the entire work

Beginning —

الحمد لله الأول بلا أول والآخرة بلا آخر له \*

Written in Nîm *Shikastah*

### No. 765.

foll 188, lines 13, size  $9 \times 6\frac{1}{2}$ ,  $6\frac{1}{2} \times 4\frac{1}{2}$

#### THE SAMI WORK

The *Khâtimah* or conclusion, beginning

حاشية الكتاب بوستان حلال و ذکر کدخدائی صاحبقران با ملکه الح \*

In the subscription it is called the sixteenth volume *داد سارد هم*  
سنان - مال

Written in careless Ta'liq

Dated, 7 Rabî' I, A H 1200

Scribe ریس الدس علی

### No. 766.

foll 7, lines 13, size  $9\frac{1}{4} \times 6$ ,  $7 \times 3\frac{1}{2}$

قصه سلطان محمود

## QISSAH-I SULTÂN MAHMÛD.

A story The name of the author is not given in the text and the title of the work is taken from the opening line —

Beginning —

قصه سلطان محمود عربوی . . . آورده اند که روزی سلطان محمود  
مرتبه ، نادرشاهی بسته بود الح \*

The story runs thus

One night Sultân Mahmûd goes round the city in the guise of a *Kût-wâl* He happens to pass by the side of his Wazîr's house, and sees a young man attempting to scale the wall of the building Mahmûd catches hold of the youth, who requests Mahmûd to take

him (the youth) to his father for a bail. This is done but the father a pious man refuses to release his son. Mahmud then takes him to one of his (the youth's) friends who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend that both he and the Wazir's daughter were maktab friends and that for six months he had been visiting the Wazir's daughter every night when each of them recited to the other fifteen chapters of the Quran. The youth with his friend's permission goes to pay his last visit to the Wazir's daughter Mahmud who overhears the youth's story narrated to his friend follows the youth and finds that the two friends after reciting the Quran part with each other with tears and cries and the Wazir's daughter promises to appear in disguise before her friend at the time of his execution. In the morning when preparation was being made for the execution of the youth Mahmud sends for the Wazir whom the King asks to recognise the disguised person. The Wazir detects his daughter to his great shame and surprise. Mahmud relates the story to the Wazir and requests him to effect a marriage between the two which is done.

Written in ordinary Ta'liq

Not dated 19th century

No 767

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ترجمہ الف لیلہ

## TARJUMAH-I-ALF LAYLAH

A collection of one hundred tales from the Alf Laylah translated into Persian

Author Auhad bin Ahmad Bilgrami اوحاد بن احمد بلگرامی

Beginning —

بدانسی کہ رحسار اسانہ را نگارونہ بیان ساز اند الہ \*

In the short preface the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends

Written in ordinary Indiran Ta'liq

Dated 15 Dzulqa'ad A.H. 1251

Scribe محمد صعب اللہ معام لکھنو

No. 768.

foll 247, lines 19 size  $13 \times 7\frac{1}{4}$ ,  $10 \times 5\frac{1}{4}$ 

قصه امیر حمزه

## QISSAH-I-AMÎR HAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amîr Hamzah, the son of 'Abd ul Mutâlib and uncle of the Prophet. The persons, who play conspicuous parts in this version are Abâ Muslim Midrâb Shâh, Nasr Sayyâr.

The MS opens abruptly with the following Dâstân

داستان ..... رفتن دسر دار بطریق - حراسان - وریاد رسد ، ملک  
بی دیاد - هرگز گره دستان کس را نکشد \*

The MS ends at the beginning of the forty-third Dâstân with the following words —

امیر دلاور قلعه بغداد اسلام آباد کردند السلام \*

For the romance of Hamzah see Rieu, II, p 761, Ethé, Bodl Lib Catalogue No 473, Ethé India Office Lib Catalogue, Nos 784-785, etc

Written in ordinary Ta liq

Not dated, 19th century

THE END

